Archaeologia Cambrensis.

APRIL 1886.

SUDBROOK CAMP.

THIS camp, which is of somewhat exceptional interest, is situated on the coast about four miles from Chepstow, and in close proximity to where the recently constructed railway tunnel runs under the Bristol Channel.

The works in connection with this tunnel have materially altered the surroundings of the camp. The parish of Sudbrook, which had, from some unknown cause, become depopulated, had many years ago been merged into that of Portskewett, and only a short time since not a single habitation was to be seen in the vicinity of the camp, which presented a singularly solitary aspect. Now all this is changed, and close by the camp a busy, populous village, sadly wanting, by the way, in everything that is picturesque, has sprung into existence.

The earthworks in their present form extend for upwards of 320 yards in an irregular semicircle, both ends of which run down almost to the edge of the low cliffs on the sea-shore, enclosing an area of somewhat more than three acres. The original defences consisted of three parallel banks of unequal height, though on the eastern side only the innermost of these remains. This bank must have been the main line of defence, and is still more than 20 feet in height, and of considerable breadth. Outside this was a ditch and a

much smaller bank; and beyond that another ditch and a third and larger bank, though of less formidable dimensions than the innermost; and beyond that again there would probably be another ditch, though there are but slight indications of it at the present time. All these lines of embankment are very distinctly defined along the western side for a distance of nearly 200 yards, to a point where the earthen ramparts have been broken through, but beyond that all traces of the two outer banks have become obliterated. The opening here referred to is generally believed to have been the entrance to the camp, but it is by no means conclusive that it formed any part of the original plan, and it is equally possible that this supposed entrance may be nothing more than a comparatively modern opening cut through the banks for the convenience of the farmer who occupied the meadow-land within the camp. There is much difficulty in ascertaining the original extent and plan of the stronghold, arising mainly from the fact that for centuries the sea has been making steady inroads on this part of the coast, to an extent that would hardly appear credible to those who are not familiar with the neighbourhood. Its action at this particular point has, however, recently been arrested by an unsightly heap of *débris* from the tunnel-works, that has been deposited on the beach.

It is almost impossible to realise the extent to which the coast-line must have altered. According to tradition, a long spit of land once ran out from Sudbrook Point in a south-westerly direction, extending as far as the Denny, a rocky islet now lying in mid-channel at a distance of over four miles from Sudbrook. A local writer,[1] to whom we are indebted, has remarked that the names by which some of the intervening rocks and sand-banks are still known seem to afford some corroboration of this. Such designations as Cruggy or Crugan,

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[1] The late Mr. Thomas Wakeman, who in conjunction with Octavius Morgan, Esq., F.S.A., compiled a series of valuable papers published by the Monmouthshire and Caerleon Antiquarian Association.

the hillocks; Bedwin, the birchen grove; or Dinan, the
fortified hill, are certainly not applicable to places over-
flowed by the tide twice in every twenty-four hours.
This strip of land would form a narrow peninsula,
having the open channel towards the south and east,
whilst on the other side the estuary of the little river
Troggy (or Nedern, as the lower part of the stream
is now called) would form a spacious anchorage.

We may here call to mind the well-known Welsh
tradition, embodied in the *Triads*, that Portskewett
was once one of the three principal ports or harbours
in the island, which could hardly be understood under
existing conditions. Assuming the existence of this
peninsula, the camp must have stood at the head of
the harbour, occupying the neck of land uniting the
long spit forming its southern side with the main-
land. Whether, however, so great an alteration in the
coast-line is possible within the last two thousand
years or so, is certainly open to question.

The camp has been surmised by several writers to
have been originally constructed by the Britons, and
subsequently occupied by the Romans. Camden,
writing of Sudbrook in the earlier part of the seven-
teenth century, says : " The Church whereof, called
Trinity Chappell, standeth so neare the sea, that the
vicinity of so tyrannous a neighbour hath spoiled it of
halfe the church-yarde, as it hath done also of an old
fortification lying thereby, which was compassed with
a triple ditch and three rampiers, as high as an ordinary
house, cast in forme of a bowe, the string wherof is
the sea-cliffe"; and adds, " that this was a Roman work
the British bricks and Roman coins found are most
certain arguments"; and he specially mentions a fine
medal of the Emperor Severus found here, which in
Camden's time was in the possession of the then Bishop
of Llandaff, Dr. Francis Godwin, who was himself an
antiquary, and resided for some years in the immediate
neighbourhood.

Archdeacon Coxe, who speaks of Sudbrook Camp as

" usually supposed to be Roman", states that upon the
edge of the cliffs at either extremity of the innermost
bank he found " heaps of stones and rubbish, which
seem to be the remains of ancient buildings ; among
these were two or three ranges of large stones, placed
on each other, without cement, and others of the same
kind which had fallen down, strewed the adjacent
ground." Unfortunately, every vestige of this masonry
has been carried away by the continued encroachments
of the sea.

Although the camp itself presents no distinct traces
of anything resembling Roman work, and, with the
exception of Camden, no writer has recorded the fact
of any Roman remains having been found upon the
spot, the fact that the Romans must have had some
post in the immediate vicinity can hardly be doubted.
A great military road, known as the Via Julia, passing
through *Aquæ Solis* (Bath), connected *Isca Silurum*
(Caerleon), the head-quarters of the second legion,
with the great central station, *Calleva Atrebatum* (Sil-
chester). Starting from *Isca Silurum*, this road passed
through *Venta Silurum* (Caerwent), following the line
of the present highroad between Newport and Chep-
stow as far as Crick, where it met another road which
came from *Glevum* (Gloucester) by way of Lydney,
crossing the Wye a little above Chepstow Castle, where
the remains of a bridge may still be seen at low tides,
following very nearly in the line of the high road to a
short distance beyond Pwlmeyric, then crossing the
fields behind Haye's Gate Farm, and then along an old
road by Broadwell, in which the Roman pavement was
very perfect some few years ago, and thence to Crick.
From Crick the main line of the Via Julia evidently
turned southward towards the coast, pursuing its
course along the line of the present highroad as far as
Portskewett, skirting a tract of low, marshy land,
through which the Nedern flows, and which, before the
construction of the sea-banks and defences, must have
been covered with salt water at every spring tide, thus

precluding the possibility of carrying the road in a
direct line from Caerwent to the sea-coast, and necessi-
tating the somewhat considerable detour along the
higher ground by Crick. Between Crick and Port-
skewett the Roman pavement can still be very dis-
tinctly traced in places. Beyond Portskewett, for the
distance of a little more than half a mile, the road has
been destroyed, but some indications of it may yet be
seen across the fields, and it appears to have led to the
sea-coast in the immediate vicinity of the camp. With
the evidence of this road we can hardly, in considering
the facts connected with the camp at Sudbrook, ignore
altogether the much-vexed question as to the line
taken by the Roman passage across the estuary of the
Severn, concerning which so many learned dissertations
have been written by gentlemen who, for the most
part, as Mr. Wakeman has aptly remarked, seem to
have thought it totally unnecessary to make them-
selves acquainted with the localties. A very able paper
on this subject by the Hon. and Right Rev. Bishop
Clifford appears in the third volume of the Bristol and
Gloucestershire Archæological Society's *Transactions;*
and the writer, labouring under no such lack of suffi-
cient local knowledge, comments on the peculiar advan-
tages which would here be derived from the action of
the tide, which, owing to the bend in the estuary, is
specially favourable for boats crossing the stream.

The *Itinerary* of Antoninus, which probably dates
from the second century, and is certainly not later than
the fourth, and is therefore an authority of the highest
value, gives us the distances of the various stations
along the Via Julia. Most of the theories that have
been advanced relative to the point where the estuary
was crossed are based upon the hypothesis that, owing
to mistakes in the copy of the *Itinerary* that has
reached our times, the names of some of the stations
have been transposed. This supposition is, however,
altogether rejected by the Bishop, who shows that by
placing the station *Trajectus* at the point where the

Via Julia crossed the Avon, not far from Bitton, instead
of identifying it as the passage across the estuary of
the Severn, there can be no difficulty whatever in accept-
ing this portion of the *Itinerary* as it stands.

The Bishop unhesitatingly accepts the earthworks at
Sudbrook as Roman, and is of opinion that here was
the place of embarkation used by the Romans in
crossing the channel, and that it must have been for
the defence of the passage that this camp was con-
structed. " The spectator who stands on the edge of
the embankment", says the Bishop, " and contemplates
the work of denudation still in progress, will readily
understand that during the course of fifteen hundred
years and more, a very considerable portion of the
coast must have been washed away, and that conse-
quently, when this fort was erected by the Romans, not
only was the earthwork complete on the river-side, but
a considerable space of land probably intervened
between the western front of the fortress and the bed
of the river. He will also understand why no indica-
tions at present exist of what were the conveniences
for the anchorage of ships and landing of men and
goods, at the period when the fort was built; all such
works must long ago have disappeared." Whilst, how-
ever, freely admitting the probability of this having
been the point of embarkation for troops and stores
crossing the estuary in the time of the Romans, and
likewise the occupation of the camp by a Roman
garrison—which would follow as a matter of course—
it appears to be more than questionable if what we
now see can by any possibility be the remains of a
Roman camp of the usual rectangular form, of which,
as some have contended, only two, or parts of two
sides, forming the northern angle, remain. The theory
of its ever having been occupied by the Romans is now
discredited by many, and perhaps the most commonly
accepted opinion is that, like other somewhat similar
" cliff castles" to be found along this coast, it owes its
construction to the Danes. But taking all the facts

into consideration, we may probably venture to assume
that the camp was originally a British work, subse-
quently occupied, and perhaps reconstructed by the
Romans; for the camp itself does not seem to be of
Roman origin, and there would be nothing unreason-
able in the supposition that the Britons had previously
used this same passage across the estuary, and that the
Roman road which led to this spot was on the line of a
British trackway. It is equally possible that the
stronghold may in turn have been occupied in like
manner by the Danes, who would not improbably adapt
the existing earthworks, so far as practicable, to their
own peculiar style of fortification. Local tradition
attributes the camp to Earl Harold, whose palace at
Portskewett was in the immediate vicinity.

An account of the camp at Sudbrook would hardly
be complete without some reference to the ruins of the
little church, so oddly placed in the fosse of the ancient
stronghold. This is the " Trinity Chappell" mentioned
by Camden, and was the parish church of Sudbrook, or
Southbrook, a place which, having at one time become
depopulated, is no longer an independent parish, but
has for at least two centuries been merged into that
of Portskewett. When this took place is uncertain,
nor is it known when the church was finally abandoned
and suffered to fall into ruins. In 1560, the Bishop
certified that John Williams, then Rector of Sudbrook,
was "there resydent and kepeth hospytalytye". The
burial in 1596 of William Taylor, "parson of South-
brooke", is recorded in the Portskewett registers, but
the place of interment is not stated; and the baptism
in 1629 of a daughter of William Hulton, "some time
curate of the parish of Southbrooke", is recorded in
the same registers. The church was certainly used as
late as 1674, for a marriage is recorded in the Port-
skewett registers as having been solemnised "at the
church of Sudbrooke" in that year. There are, how-
ever, no means of ascertaining whether Sudbrook was
then an independent benefice. Archdeacon Coxe,

writing in 1800, says that divine service was performed
in Sudbrook Church within the memory of persons
then living, and adds that a person he met there told
him that he had assisted at a funeral there forty years
before. The funeral referred to was probably that of
Mr. Blethyn Smith, a landowner in Sudbrook, and
formerly master of a vessel, who by his will, dated in
1755, desired that his body should be " buried in the
eastern end of the chancel of the decayed church of
Sudbrook, as near the wall as may be, attended by six
seafaring men as bearers, my coffin covered with the
ensigns or colours of a ship, instead of a pall." The
fact that the church was described as being " decayed"
in 1755, tends to throw doubt on the correctness of
Archdeacon Coxe's information as to regular service
having been performed therein within memory at the
time when he wrote. Nearly three hundred years ago,
Camden says that the sea had washed away half the
churchyard. More and more gradually disappeared,
and in a short time the church itself must in turn have
been destroyed. The heap of *débris* from the tunnel
works has, however, acted as a break-water, and thus
stayed the work of demolition. A few years ago it
was not uncommon to find fragments of coffins and
human remains lying upon the beach.

Within the last thirty or forty years the ruins have
suffered sadly, but fortunately a very careful and
minute account of the church, as it then existed, was
prepared by Octavius Morgan, Esq., F.S.A., and the
late Mr. Thomas Wakeman, and published by the
Monmouthshire and Caerleon Antiquarian Association
in 1858. From this we learn that the church was
originally an early Norman structure, some of the
features of the nave closely resembling a very interest-
ing little Norman church at Runston, about three
miles from Sudbrook. Great alterations and additions
seem to have been made somewhere about the middle
of the fourteenth century. A chancel of almost equal
dimensions with the nave was then added, and a porch
erected to the entrance-door on the south side of the

nave. The porch was simply built up against the wall
of the nave with a straight joint, and has now parted
company, not having been bonded into it. The elegant
window at the west end of the nave was probably
inserted about this time, and there were other addi-
tions, including the open bell-cot, with apertures for
two bells, over the chancel-arch. At the time when the
account published by the Monmouthshire and Caerleon
Antiquarian Association was compiled, there were
various interesting features, particularly in the chancel,
of which not a single vestige now remains. Fortunately,
these are most minutely described, and we have here
another instance of the valuable services which local
antiquarian associations may render by recording what
would otherwise be totally lost. The base of the
churchyard cross still remains. The socket is of a
type of which there are many other examples in this
district, being a massive octagon, having its upper edge
chamfered, and brought to a square by large broaches
of a convex outline at the alternate faces.

It may be added that the manor was anciently held
in subinfeudation by the De Southbrook family, part
by the service of half a knight's fee under the lordship
of Magor, and the remainder by the eighth part of a
knight's fee under the lordship of Caerleon. It was
eventually acquired by a branch of the Kemeys family,
and in the reign of Henry VIII one moiety of the manor
passed into the possession of the Herberts of Caldicot
Court, through the marriage of Thomas Herbert with
Bridget, daughter and sole heiress of Thomas Kemeys
of Caldicot. In 1721 their share of the manor of Sud-
brook was sold by Vere Herbert, Esq., and his eldest
son, and after several conveyances it was ultimately pur-
chased by Morgan Lewis of St. Pierre, Esq., the direct
ancestor of the present lord of the manor, Charles
Edward Lewis, Esq. The site of the camp has recently
been purchased, together with the surrounding property,
by Mr. Thomas Andrew Walker, the contractor of the
Severn tunnel.

<div align="right">A. E. LAWSON LOWE, F.S.A.</div>

ARCHITECTURAL NOTES
UPON
USK CHURCH, MONMOUTHSHIRE.

THE Priory Church of St. Mary at Usk illustrates the growth of some of our larger parish churches, from the original Norman building of moderate size down to the end of the Perpendicular period, when it probably attained its largest dimensions before the dissolution of the monasteries in the time of Henry VIII.

This Priory of Benedictine nuns was founded by Earl Richard de Clare, the well-known Strongbow, Earl of Pembroke and Lord of Striguil, whose uncle, Walter de Clare, was the founder of Tintern Abbey; and it appears, from an entry in the valuation of its revenues made at the time of the dissolution of the Priory, about 1535, that £1 was to be expended annually "upon Sherethursday in almes to pray for the founders, viz:—Sir Richard de Clare, Sir Gilbert his son, Earles of the Marches", and for other descendants and benefactors.

The date of the foundation of the Priory can therefore be fixed approximately about the early part of the twelfth century, say 1135 or thereabouts. The architecture of the original Norman church, of which there are still considerable remains, most certainly dates from a much earlier period; and I think the cruciform church, as shown on the plan accompanying this paper, may have been built about the middle of the eleventh century, or at any rate very soon after the Norman Conquest. Of the early Norman church there remain the south wall of the nave, with its massive south-western buttress of early type, which distinctly marks the length of the original nave, a portion of the west wall of the north transept, and the very fine central tower carried upon four massive piers, with its circular
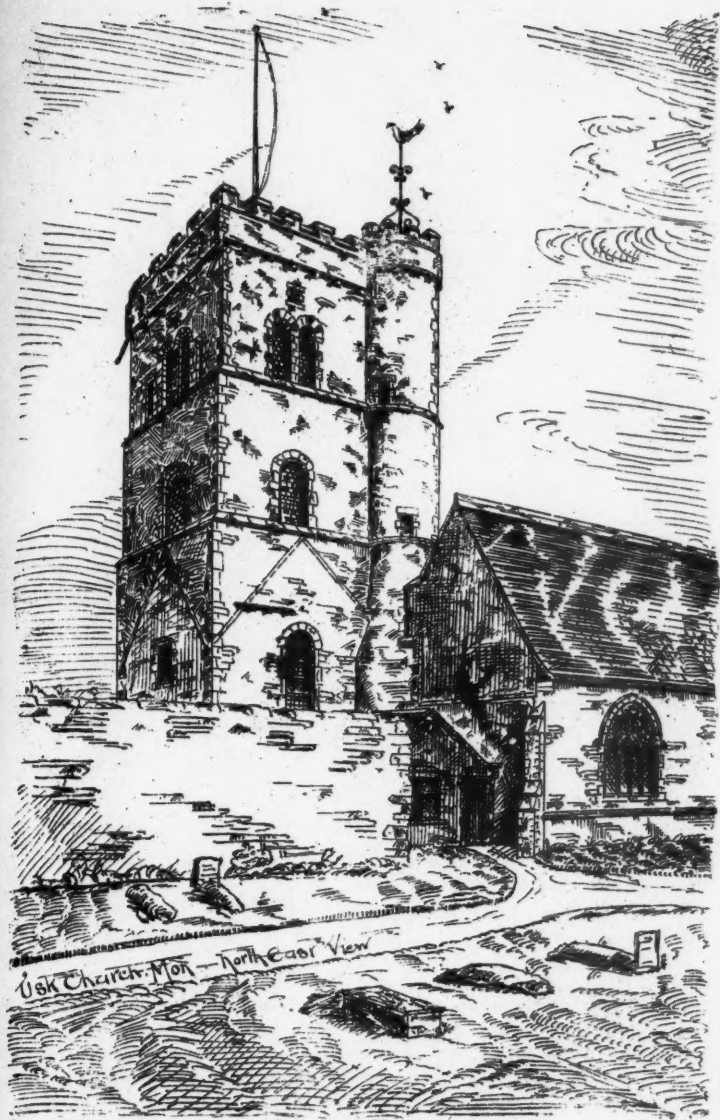
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Usk Church, Mon
South East View

Miller Smith Del.
April 1886

Usk Church. Mon — North East View

angle stair-turret approached from the north transept.
Externally can be traced the water-tables of the roofs
of the choir, north and south transepts, which probably
extended as shown by the dotted lines and shading
upon the plan.

The groining, over what is now the chancel, in the
interior of the tower, is carried upon angle corbels, and
is of distinctly early Norman type. The tower itself
is built in three stages, and is, I believe, of the same
period as the nave and transepts to the top of the
corbel-table ; the battlements are modern.

I am of opinion that the early cruciform Norman
church was the original parish church of Usk ; that
upon the founding of the Priory by Earl Richard about
1135, considerable additions were then made, so as to
accommodate the parishioners as well as the conventual
establishment ; the north aisle was also built at that
period for use as a parish church, and the original
Norman nave was lengthened about 10 feet or so, as
shown on the plan by the dotted lines and lighter
shading, indicating Early English or transitional Nor-
man work.

On the plan which is now in the church, showing the
alterations made in 1844, a buttress is shown, which
appears to have been taken down when the nave was
further lengthened at that time, and which, I think,
marks the limit of the west wall of the nave before the
latest alterations were made. This buttress is in
line with the west wall of the north aisle. It will be
seen on reference to the plan that the arcade is of the
same period as the north aisle, and that when it was
built the north and west walls of the early Norman
church were taken down ; but, doubtless, the tran-
septs and choir were retained ; the east wall of the
north aisle was at the same period pierced for a door-
way giving access to the north transept, which then,
as now, was probably used as a vestry. At the same
time, I believe, the doorway now blocked up in the
south wall of the nave was opened, to give access from

the church to the conventual buildings and cloisters ; in the original Norman church, the entrance would be by a west doorway, probably of very rich design, as at Chepstow Church. The arcade, which is of transitional Norman, or very early English type, consists of four obtusely pointed arches, carried on circular piers and responds, with moulded caps and plain splayed bases.
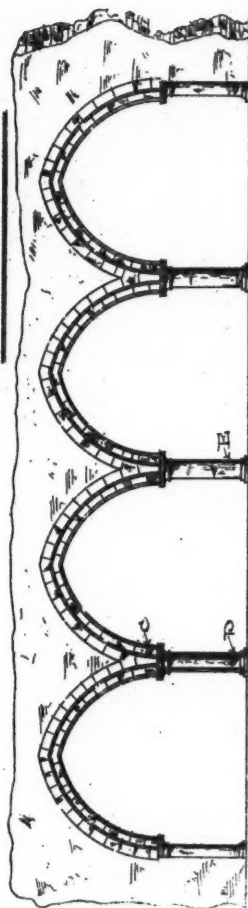
It will be observed, upon reference to the drawing, that the pillar marked c, the first from the east end, is different from the others, in having four slender attached shafts, and I think that this difference was intended to mark the line of the chancel of the parish church, and that probably the door at the north-eastern angle of the aisle was the priest's door. If we assume that a screen extended the entire length of the arcade, it will be seen that the north aisle then becomes a separate church for the parishioners of Usk, as was the case at Leominster Priory Church.

The next important addition made was in the Perpendicular period ; and from the character of the work I think the additions of this period, which consist of the north and west porches, the insertion of three windows in the north wall, and the same number in the south wall, were probably made about the latter end of the fifteenth century, and are of a type common in this district. It appears to me that this was about the time when the later alterations were made, a period of great church restoration throughout Monmouthshire and part of Glamorganshire, and that the work was done by the same men who built the beautiful Perpendicular churches of Somersetshire.

The later additions and windows introduced in 1844 are, unfortunately, but inferior copies in point of detail of the older and much richer Perpendicular work, and this is especially noticeable in the tracery of the new west window. It seems unfortunate that the builders in 1844 were unable to restore and rebuild the transepts and choir, instead of lengthening the nave westwards, which has destroyed the original proportions of
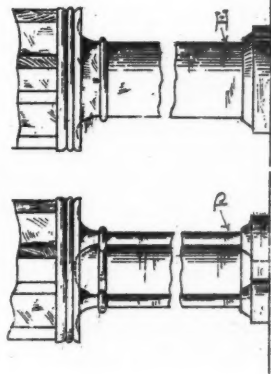
Usk Church.

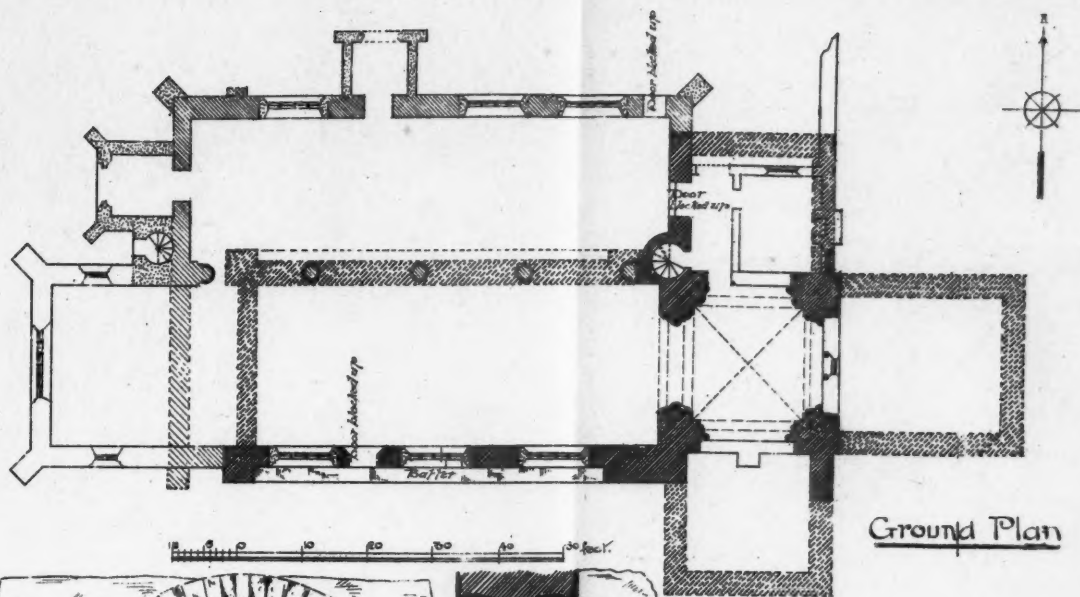## Monmouthshire.

Elevation of North Arcade.
⅛ Scale.

Plan at C
½ Scale

Plan of Columns
½ Scale

Usk South Pel.
1 ...ch 1848

Ground Plan

Door locked up

Door locked up

Door locked up

Buffet

Usk Church

Monmouthshire

Corbel at B.
carrying
groining

Side Elevation of
Chancel Arch CC
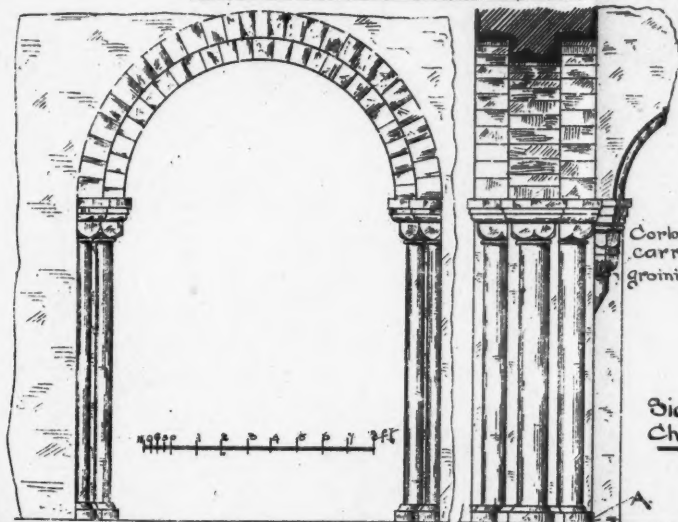
Norman
Traces of Norman work
Early English
Perpendicular
Modern

Vestry
Door

Corbel
over. B

Chancel

B Corbel
over.

Base at A
¼ full size.

Chancel Arch

A

Nave
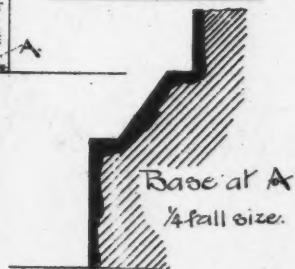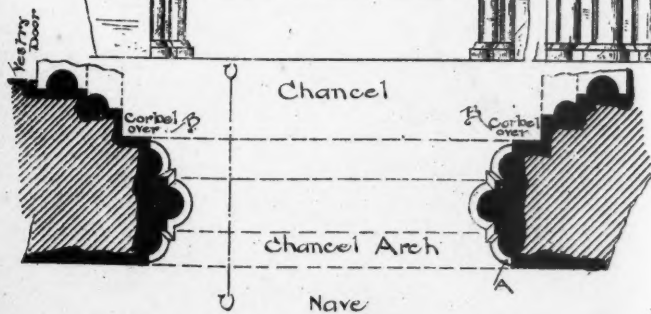
this fine old church ; and it is to be hoped that if any
further enlargement or restoration be attempted, that
it should in that case result in rebuilding the choir and
transepts.

No doubt, excavations in the Priory grounds would
lay bare the original foundations of the missing portions
of the early Norman church.

I am indebted to my assistant, Mr. Telfer Smith, for
the very accurate drawings which illustrate this paper.

<div align="center">STEPHEN W. WILLIAMS, F.R.I.B.A.</div>

Rhayader.   April 1886.

EARLY INSCRIBED STONES.

THE ABERCAR STONE.

AT the Newport meeting I exhibited rubbings of an
early inscribed stone of the Romano-British period
found at Abercar, Breconshire, and now, in accordance
with the promise then given, supply fuller particulars.
It will be seen that the stone was originally placed in
a vertical position, the lower end being " tenoned" for
that purpose.   It is 81 inches in length, 9½ inches
wide, 5 inches thick, and the "tenon" is 10 inches in
length, so as to admit of solidity.   It was first dis-
covered by Iolo Morganwg in his antiquarian wander-
ings, fixed up as a lintel in a beast-house at Abercar
farm, on the Brecon road, six miles from Merthyr.
Something like thirty years ago, the son of Iolo Mor-
ganwg, Taliesin Williams, took Mr. Westwood to the
spot, and by him it has been figured,[1] but not com-
pletely, only a portion of the inscription being then
visible.   The inscription, I take it, reads ANNICCI, but
there is a small part of the stone worn at the top, on

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[1] *Arch. Camb.*, 3rd Series, vol. iv, p. 162 ; *Lapid. Walliæ*, Plate
XXXVI, 4, i, p. 64.

the left-hand side, and there is quite sufficient room for F, in which case the name would be FANNICCI.

I am indebted to Mr. Llywarch Reynolds, who has taken a lively interest in the matter, for the following names, similar to those on the stone. At Lanivet, near Bodmin :—ANNICVP—Annicuri........? (Hübner, *Inscriptiones Britanniæ Christianæ*, No. 18, p. 7). Cf. "Annicoios" ("Liste des mots relevés sur les monnaies gauloises".—*Revue Celtique*, i, 293).

I can trace no letters after Filius, though there is a long space blank, but as the stone is covered with layers of white lime, some may yet come to light. It is broken in two, and only the top of the T in TVMVLO is visible. There are remains of a building near Abercar farm, which is said by tradition to have been a chapel. No examination of the heap seems to have been made, but in the same beast-house as the one where I found the Abercar stone I obtained from the wall a fragment about a foot square, containing the letters ETAFIL. This, like the other, has been seen by Professor Rhys and various members, and pronounced to be of earlier date than the Abercar Stone.

The district has been rich in crosses and inscribed stones, but they have all disappeared. The Cateri Stone, described in Jones's *Breconshire*, is stated to have been broken on its way to the Swansea Museum. This I doubt, having traced it from the Taff Valley to Merthyr, and thence to a brewery, where, in the alterations and additions to·the place, it may have found its end. The Vaynor Cross is stated to be doing duty as a milestone. If so, the cross was at the top, and is now broken off. The milestone stated to be the one is the next to the cemetery, Cefn Coed.

From the same valley I have obtained a sepulchral urn, which was found in a small tumulus, and when discovered contained dark earth and ashes. This urn and the Abercar Stone are now in my possession.

CHARLES WILKINS.

Springfield, Merthyr.   Nov. 13, 1885.

Some years ago, when I made it my business to see the inscribed stones of Wales, Mr. Wilkins kindly accompanied me to inspect the Abercar Stone ; but we found that the inscription was all covered by the door-way having been walled up, so that we could not see even the letters which Prof. Westwood had read when he visited the spot years previously. Since then Mr. Wilkins has never lost sight of the stone, and the Association is much indebted to him and Mrs. Davies, the owner of the farm of Abercar, for extricating this ancient monument, which is now open to easy exami-nation on Mr. Wilkins's lawn at Merthyr Tydfil. I visited it, with my friend Mr. Llywarch Reynolds, in the course of the Newport meeting of the Association last summer, and the reading we then thought pro-bable was the following :[1]

[A]NNICCI FILIVS
[h]ICIACIT ſɛCVRI IN hOC TVMVLO.

I am, however, not sure that the first N is not rather an A : in that case, one would have ANICCI instead of [A]NNICCI. As to the obliterated A, there was a letter under it in the other line, which allows itself to be guessed an *h*. But of the damaged letters the worst is that which I have here represented as a long *s*. Nevertheless, no part of the letter can be said to be gone, but a bit of the stone adjoining the top of it having somehow disappeared, leaves the upper portion of the letter undefined. The lower part, however, was perpendicular, so I regard it as having been the same sort of *s* as that in *singno* on the Caldy Stone (Hübner, No. 94 ; *Lapidarium Walliæ*, Plate 52), or as the *ss* in *Trenegassi* on the Cilgerran Stone (Hübner,108; *Lapid.*, Plate 53). This, it will be seen, would not stand alone as a minuscule in the Abercar Stone ; for there we find one *h* (I think two), and the rounded ɛ is more minus-cule than otherwise.

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[1] It is not intended to lead the reader to suppose that the ɛ is smaller in size than the other letters.

Among other characteristics of the lettering, it may be mentioned that the N has its first limb longer than the others, especially in IN. The letters LI form the usual ligature, the I falling below the line and attached to the extremity of the L. I am not sure that any writing followed Filius in the same line. As to the Latinity of the inscription I have nothing to say, except that I take *securi* to stand for the adverb *secure:* I do not recollect meeting with it before in any form, either in Wales or Cornwall.

The other stone is important, as seeming to prove that the burial-place to which both it and the other belonged was at Abercar. My notes of the fragment are that it reads ETA FILI, in better capitals than the other. I thought I discerned before ETA the limb of another letter, which, from its inclination, I took to have been an M; but Mr. Phillimore, who has also examined it, tells me that he reads P. I take FILI to be a part of the word FILIA, as suggested by the previous name ending in A, which may, as usual, be safely taken as indicating a feminine form.

There is a Welsh saying, *Lle caiff Cymro y Cais,* and I hope Mr. Wilkins will keep his eye on the building at Merthyr, in the walls of which he suspects that another ancient monument lies buried, and all but forgotten.

<div align="right">JOHN RHYS.</div>

PEMBROKESHIRE RATHS.

ON the one-inch ordnance map of Pembrokeshire a line
of earthworks (fourteen in number), reaching from the
slope of Precelly mountains to St. Bride's Bay, are marked
"raths". This, I believe, is the only Welsh district in
which the word occurs. It is of course common
through the length and breadth of Ireland ; is found
in Cornwall (see *Glossary of Cornish Names*, p. 136),
and enters into place-names in Lincolnshire. *Raithby*
occurs twice in that county. So foreign does the word
appear in Pembrokeshire, that many have concluded
the map maker must have been an Irishman, who
termed the earthworks raths, because he had heard
them so called in his own land. Through the kindness
of Captain Dewing, R.E., officer in charge of the
survey now in progress, I have been enabled to trace
somewhat as to the authority on which this word
appears in the map.

The original map in survey, one inch, was published
in 1843, and drawn some time before by T. Badgens.
Who he was I have failed to discover.

Only a small portion of Pembrokeshire round Mil-
ford Haven has been surveyed on the 25-inch scale.
This was done in 1875, Captain Hill, R.E., being in
charge of the survey. The map meets and merges
into the south-western portion of what I will call rath
land. So far from dropping the word, Captain Hill
marked down *five additional camps as raths*, viz., those
on Tower Point, Brandy Point, Rickeston, Walwyns
Castle, and Rhosmarket, while he confirms the word at
Three Lakes, the only original rath which is included
in his map. The process of naming a place on
ordnance survey is as follows. Three godfathers are
necessary ; these must be the three best local men who
can be found, and they must be unanimous as to the

pronunciation of the word. The names of these
persons are then recorded, and the word entered on
the map. I have seen a list of the persons who were
consulted by Captain Hill, and who are responsible for
the naming these earthworks raths ; they consist of a
baronet, three landowners, a clergyman, and certain
substantial tenant farmers. I find from inquiries I
have made that "old people" on the Precelly slope
know the word well. About Haverfordwest it is
exclusively applied to one earthwork, that near Wiston
Mill by the side of the South Wales Railway.

On the shores of St. Bride's Bay the word is familiar.
The Rev. J. O. Harris, rector of Walton West, writes
me : " I find there are very few adults in the parish,
who do not know what a rath is. An old woman this
morning (Feb. 20th, 1886) pointed out to me five raths:
Muslake (Musselwick ?), Broadmore, Talbenny Parish ;
Rosepool, Walwyns Castle, Walwyns Castle Parish ;
Haroldston or Drewson, Haroldston Parish." The
word is pronounced wraithe in Pembrokeshire.

Professor Rhys, in a letter to the writer, March 3rd,
1886, says, " I can offer no other account of the origin
of the word rath, than it is the Irish word raith, in
which the TH has for many centuries been either mute
or sounded H. The Welsh form occurs in the com-
pound Bedd rawd, a tomb, literally a grave rath, and
gauaf rawd, a winter dwelling ; but the simple term is
obsolete so far as I know, nor do I know of any place-
name in which it occurs. Dr. Murray, who is working
on the great English dictionary, assures me there is no
English origin for the word." Professor Rhys is dis-
posed to think the occurrence of this term in Pem-
brokeshire is due to Mr. Badgens' Irish proclivities, and
to the sheep-like fashion in which folks follow one
another. The fact that the name is spreading certainly
adds strength to this suggestion. But on the other
hand, to the extreme north-east of the line of raths is
a camp which is called "Moat", and has given its name
to a manor-house belonging to Sir Owen Scourfield,

Bart. Now, I believe camps are very frequently termed "moats" in Ireland; so it would be reasonable to conclude that the adjoining raths were named by the same people at the same time that Moat took its name.

The Scourfields of Moat are a very old Pembrokeshire family. According to Fenton, p. 354, they have resided at Moat since the days of Edward I; at all events, John Scourfield, Esq., of New Moat, was High Sheriff for the county in 1600.

Without assuming that these words Rath and Moat are relics of the original Gaelic inhabitants of Pembrokeshire, we must remember that the Irish have immigrated into the county in very great numbers in comparatively recent times. In the reign of Henry VIII they were said to be dangerously numerous, while George Owen assures us that at the end of the sixteenth century "they are soe powdrid among the inhabitants of Rous and Castell Martyn, that in every village you shall finde, the 3rd, 4th, or 5th house holder an Irishman, and now of late they swarme more then in tymes past, by reason of their warres in Ireland." This, I think, gives all the *pros* and *cons* for the worth rath, except the most decisive one. Does it occur in old deeds, etc. ? That I cannot tell.[1]

EDWARD LAWS.

[1] Will some of our other Pembrokeshire members investigate this point ?—EDD. *A. C.*

TREDEGAR HOUSE, MONMOUTHSHIRE.

THE present red brick mansion has always been said to have been designed by Inigo Jones. It was not, however, built till after his death, probably owing to the unsettled state of the country during the civil wars. The house was built by William Morgan of Tredegar, whose initials, interlaced, appear underneath or within the carving over the fireplace in the gilt drawing-room. The house seems to have been finished in 1672, as that date is seen on a glass sun-dial in the window of the cedar evidence-room, and on the door of the cellar is cut "Roger Lewis Butler, 1674". The gilt drawing-room bears a strong resemblance to the rooms of many Italian palaces, and the altars of the Italian churches of the seventeenth century seem to have suggested the chimney-piece.

The tradition is that the fresco painting on the ceiling of the oak drawing-room was the work of an Italian artist, who died shortly after its completion ; that it subsequently fell down, and was again put up, and daubed up by the workmen of the country. The artist was probably Isaac Fuller, an artist who painted wall and ceiling at this time, and died 1692. There was, however, previously, an ancient mansion, which the family had inhabited for several centuries; this was mentioned by Leland in his *Itinerary, circa* 1540, as being "a very fair place of Stone", and as a " Manor Place". Of this, all that now remains is the servants' hall, which was the great hall of the original mansion, and is probably five hundred years old. The dais, raised one step above the remainder of the hall, remained till 1812, when the hall was newly paved. The last quartering in the shield in the dining-parlour window is that of Blanche, heiress of Therrow, wife of William Morgan, who built the house.

In 1404 Owen Glyndwr ravaged Wentllwch, and destroyed everything, houses and churches, and burning Newport Castle, so that when the inquisition was made the return of the value of the lordship was " nil".

The churches of St. Bride and Peterstown were rebuilt, as shown by the architecture, in the beginning of the century, when additions were made to St. Woolos Church, and the castle was gradually rebuilt. The mansion house was most probably rebuilt at that period, as the batter of the old walls and the lower grate in the servants' hall seem to indicate.

The great iron gates in front of the house were erected in 1714 by John Morgan, Esq., and over the centre gates are his arms impaled with those of his wife, Martha Vaughan of Trebariad, and in the medallions are his initials, J. M., interlaced. The gates weighed 25,050 lb., and at 1d. per lb. cost £104 7s. 6d.

It appears from some letters written by Mr. Bryan, the steward at Tredegar, to his master, Judge Advocate-General Thomas Morgan, that, on his succeeding to the estate on the death of his nephew, William Morgan, he in the year 1766 did much to the mansion house of Tredegar in the way of repairs, painting, etc.; and as Miss Elizabeth Morgan (afterwards wife of Wm. Jones, Esq., of Clytha), becoming possessed of the personal property of her brother William in consequence of his dying intestate, removed nearly all the furniture from the house to a barn in the village of Bassaleg, where much of it was spoilt, the house was refurnished by Thomas Morgan, and therefore much of the present furniture was put in by him. The only original furniture now remaining consist of the great cedar table in the hall, a marquetrie table in the gilt drawing-room, a marquetrie looking-glass belonging to it in the tapestry-room, and a baby's chair in the lumber-room over the servants' hall.

In 1766 the dining-parlour, then called the great parlour, was floored with Dutch oak and painted by painters from Bristol; and since then, as far as my father

could remember, it has never been painted. It appears
that some picture-frames were sent to Bristol, most
probably to be regilt, and it is very likely that many
pictures were then framed, as many of the frames of
that date correspond in pattern. The great clock at
the stables was put up in that year. The earlier clock
was said to have struck the quarters by boys, like the
old clock formerly at St. Dunstan's, near Temple Bar.
On the sundial in the shrubbery at Tredegar is the
inscription, " Latitude, 51 deg. 45 min., April 20th,
1698." The sundial stood at the head of the large
piece of water, which was formed by Mr. Muckle about
1790, and must therefore have been brought from some
other place.

<div align="right">C. O. S. M.</div>

ORIGIN OF THE NAME TREDEGAR.

THE meaning and derivation of this name has been
much disputed. Tredegar, in Monmouthshire, is the
ancestral home of the Morgans, whose family, there is
every reason to believe, was established there at the
beginning of the twelfth century, as Bledri ap Cadivor
Vawr, the direct lineal ancestor of the family, was
witness to a charter of Roger de Berkerolles, who was
then living and dwelt close by, which charter granted
to the Abbey of Glastonbury the tithes of one division
of the parish of Bassaleg, which was constituted at
that time, and in which parish Tredegar is situate ; and
as Bledri died in 1119, it must have been signed very
early in the twelfth century.

There have been many explanations and derivations
of the name of Tredegar given by ingenious persons.
One is a contraction of the Welsh words *Troed-y-gaer*,
"the foot of the camp",because there is an ancient earth-
work on a hill in the park opposite the house, called,
as many Welsh forts are, "the Gaer". Another is *Tre-*

deg-âr, " the homestead of ten plough-lands". Another was *Tre-deg-erw*, " the mansion, home, or dwelling of the ten acres". Others thought that ten acres was but a small piece of land for so large an estate, and fancied it might be *Tri-deg-erw*—three ten acres, or thirty acres. Another idea has been that it may be *Tre dau-gaer*, " the home of the two forts", as there is another earthwork on a hill in front of the house. These will serve to show what a charmingly fertile language the Welsh is for persons who like to speculate in derivations. The name " Tre-deg-erw" is found in old English letters in the Ordnance Map, as if it were an accredited ancient name; but how it got there is a mystery, for there is no such place, nor ever was such a name or place that anyone now living can recollect or ever heard of, and there never was any field of ten acres to have given the name. I well remember the county being surveyed for the Ordnance Map by the engineers in 1820, and can only imagine that they got hold of this name from the conjecture of some ingenious person trying to explain the name Tredegar. The most obvious derivation, and which is the true one, does not, however, seem to have occurred to these ingenious persons.

The word *tref* (pronounced trev), before a consonant, *tre*, means, not a single house, which would be *ty*, but the dwelling-place, chief mansion, or homestead of some important person, with necessary offices, stabling, and outbuildings for the accommodation of the family of servants necessary for the performance of such various duties as would be requisite, and was in fact rather a group of buildings analogous to the German *Heim* or *Ham*, and thus came to signify a village and subsequently a town. There could not, therefore, have been ten *trefs* together. The *tref* generally took its name from that of the owner or founder of the dwelling —as Tre-gwilym, Tre-madoc, Tre-gunter, etc.; though sometimes the name was derived from the situation, or some other circumstance, as Tre-goed, the mansion of

the wood ; as Tre-castle, from the vicinity of a castle,
as Trecastle, in Carmarthenshire, Englished into Castle-
ton—and there is no doubt that Tredegar took its
name from the first founder or owner, whenever he may
have lived, and the name, as is usual, has continued to
the present day.

The earliest mention of the name which I find in
writing is in an old copy of a poem of Gwilym Tew, a
Welsh poet who lived in the fifteenth century, for there
are no very early deeds to be found in which it is
mentioned by name.   The property having been in the
family for so many centuries, the original charter or
grant, if there ever was one, may have been lost or
destroyed.   Tredegar is situated in the ancient lord-
ship marcher of Wentllwch ; and being freehold, was
most probably granted to our ancestor Bledri ap Cadivor
Vawr (whose father, a Pembrokeshire chieftain, was
buried at Carmarthen in 1084), by Robert FitzHamon,
after his conquest of Glamorgan and Wentllwch from
the ancient Welsh prince, Iestyn ap Gwrgant, about
1100, and it is probable that any charter or other such
document may have been destroyed when Owen
Glyndwr ravaged Wentllwch with fire and sword in
1404.

The poet Gwilym Tew, or William the Fat, flourished
between 1430 and 1470, and presided at a Gorsedd in
Glamorgan in 1460, about which time he wrote a com-
plimentary poem in praise of Sir John Morgan of Trede-
gar, Knight of the Holy Sepulchre, whom in the title
he styles Syr Sion ap Morgan o Dre-Degyr; and again
in the poem itself he writes the name Tre-Degyr, the
t and *d* being in the Welsh language interchangeable
consonants.   The *Tre* and *Degyr* in both instances are
separated by a hyphen, and *Degyr* in both instances
has a capital *D*, indicating a proper name.   In a MS.
of the seventeenth century, in the possession of the
late Mr. S. R. Bosanquet, is this statement, " The
house of Tref-ddigr, holden by inheritance of blood
from time to time, is the most ancient in all Wales."

" Teigr ap Tegonwy was an ancient prince in King Arthur's time." The *t* being changed into *d* for the sake of euphony, the place is again called "Tref-Deigr"; and though Teigr may be as mythical a personage as King Arthur, this is strong presumptive evidence that there was such a traditionary personage connected with this place, at whatever time he may have lived. Again, in a pedigree by Robert Vaughan of Hengwrt, made about 1660, and now amongst the Hengwrt MSS. at Peniarth, the name is written, "Thomas Morgan de Dref-degyr, Esq." From this evidence it seems to me clear that Tredegar received its name from its early possessor, whose name was Teigr, though when he lived or who he was is not known, but his name was attached to his *tref*, or homestead, and has continued to this day, as is the case with an adjoining hamlet in the same parish, which now retains its name of Tre-gwilym, which it derived from being the *tref*, residence, or homestead, of William de Berkerolles, a Norman who came over at the Conquest, and was father to Roger de Berkerolles before mentioned, who built a small castle adjoining it, which, after the Norman usage, he called Rogerstone ; and both names are retained at the present day, the one being the Welsh name of the *tref* and hamlet, and the other the name of the manor founded by Roger, the builder of the small castle, a scanty fragment of the wall of which still exists.

OCTAVIUS MORGAN.

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CARVED POWDER-FLASK OF STAG'S HORN

FOUND NEAR HAY.

THIS interesting object was exhibited at the Newport
Meeting in 1885 by Miss Bevan of Hay Castle, who
has also obligingly supplied the accompanying account
of its discovery.

"Some few years ago the railway-bridge which crosses
the Dulas close to Hay Station was enlarged, and while
digging the new foundations in a garden on the left
bank of the Dulas, the horn was discovered. Some
other relics were found at the same time, but were un-
fortunately lost before I heard of them. The owner of
the garden described them as part of a sword and a
silver thimble. The latter probably belonged to the
horn, as the centre part appears to have been finished
off in some way. The horn is that of a red deer, and

is of unusual size.   The Dulas is the border stream between England and Wales, and being just outside the town-walls of Hay, its banks would have been a likely place for a fight."

The horn was evidently a powder-flask. Its depth is 6 inches ; and its breadth at the top, 3 inches ; and circumference, 7 inches ; and at the bottom, 5 and 11 inches respectively. The carving is apparently foreign, and represents Our Saviour at the Well of Samaria. It is of the sixteenth century.   Others of a somewhat similar character are engraved in Meyrick and Skelton's *Ancient Armour*, vol. ii, Pl. cxxiv. The figures are 3½ inches high. The woman, habited in cloak and tippet, is shown drawing up a water-bucket from the well ; which, however, instead of being represented as "deep", is built above ground to hold the bubbling spring. The look of inquisitive surprise upon the woman's countenance is well rendered.   On the other side of the well Our Saviour is represented standing, not "sitting", with a nimbus round his head, and a face marked by weariness and meekness. The character of the scene is further sustained by the sacred symbol carved on the wheel (forming thus a cross within a crown) over which the rope is drawn to raise the water-vessel.

Whatever may be thought of the appropriateness of such a scene for such an object, it is evident, from other instances, that it was not uncommon in such connection. Perhaps it may have been intended to remind the soldier that he was to bear himself as a servant of Christ, and to teach roughly that the Church's work on earth was militant.

It will be observed from the engraving, in which Mr. Worthington G. Smith has represented the original very faithfully, that the base of the horn has been capped with a silver lid for the purpose of filling ; and in like manner the nozzle of the projecting point in the centre tipped for priming, with, no doubt, the so called "silver thimble" found at the same time near it.   The

tines on either side have been sawn off close, and of course originally plugged up, though now empty and open. Holes on either side show where it was attached to the strap by which it was carried, slung over the shoulder. The back of the horn is in its original rough and unpolished state.

The position of Hay on the banks of the Wye, guarding the pass by that valley out of the Marches of Wales into Breconshire, was the scene of frequent skirmishes and fierce onslaughts, not only from the time that Bernard Newmarch settled his trusty lieutenant, Sir Philip Walwyn, in possession, to the time when the Castle was destroyed in the border wars of Owen Glyndwr in 1403, but throughout the later Wars of the Roses and the troubles of the Commonwealth; and probably we shall not be wrong if we assign to this last occasion the loss of the relic which has thus at length been brought to light again.

D. R. T.

MERIONETHSHIRE SIX HUNDRED YEARS AGO.

ECCLESIASTICAL.

In a former article, read at the Bala Meeting of the Association in 1884, and printed in vol. i, Fifth Series, pp. 272-284, we have given some account of the civil and manorial features of the county at the end of the thirteenth century. In the present we propose to do the like service by its ecclesiastical conditions, and especially its monastic appropriations.

Our main authorities for this purpose will be the *Taxatio Ecclesiastica* of A.D. 1291 (best known as *Pope Nicholas' Taxation*), and the charters of the several religious houses connected with the county. Several of the names there given we have hitherto failed to

identify. Those that we have made out we have en-
closed within brackets; the others we shall be glad to
be enlightened upon by those who have the means of
doing so.

From the *Taxatio Ecclesiastica* we learn that the
county was divided in A.D. 1291, as it is still, between
the two dioceses of Bangor and St. Asaph, and that
the line of demarcation between them coincided with
that of the principalities of Powys and Gwynedd. In
the Bangor diocese there were three rural deaneries,
Talybont, Estimaner, and Ardudwy; and in St. Asaph
two, Edeirnion and Penllyn. These deaneries corre-
sponded with the civil commotes, and contained re-
spectively the following parishes, viz. : —

Edeirnion, six, *e.g.*, Corwen with its four portionists
and a vicar; Llansantffraid; Gwyddelwern, a rectory
and a vicarage,—the former appropriated to the ten
vicars choral of St. Asaph; Llangar; Llandrillo; and
Llanaelhaiarn, which has subsequently been incor-
porated in Gwyddelwern.

Penllyn, five, *e.g.*, Llandderfel, Llanfor, a rectory in
two portions, and a vicarage; Llanycil, and Llanuthlyn
(Llanuwchllyn), each a rectory and a vicarage; and
Llangower.

The Bangor deaneries are not so fully enumerated;
their names are not all given; but the "two deaneries
of Meryonnid" are sufficiently indicated by their de-
scription as "the Benefice of Griffin the Dean", and the
"Benefice of the other Dean" in Tewyn, with its two
portions and its chaplain, to refer to *Talybont*, of which
Dolgelley was the head; and *Estimaner*, of which
Towyn was the mother church. The deanery of *Ar-
dudwy* is, indeed, mentioned by name, but no details
are added to show the parishes comprised within it.
We may, however, supply these items from the list of
old parish churches, with this result, viz., —

Ardudwy eleven : Festiniog, Llanaber, Llandanwg,
Llanbedr, Llanenddwyn, Llanddwywe, Llanfair, Llan-
fihangel y Traethau, Llandecwyn, Llanfrothen, and
Trawsfynydd.

Estimaner four : Towyn, Llanfihangel, Talyllyn, Penal.
Talybont five : Dolgelley, Llanelltyd, Llanfachreth,
Llanegryn, and Llangelynyn.

We find thus in the county, at that period, thirty-
one benefices, of the gross annual value of £144 10*s.*;
but many of them, it will be seen, were only vicarages,
the great or rectorial tithes of which had been appro-
priated to monastic houses or other religious founda-
tions.   Such were Llanfachreth, Llanelltyd, and Llan-
egryn, to Cymmer Abbey, Llanuwchllyn to Basingwerk,
Gwyddelwern to St. Asaph Cathedral.

The Bangor portion of the county was then, as it is
still, in the archdeaconry of Merioneth, which is the only
archdeaconry in North Wales that has retained its inde-
pendence through all the intervening vicissitudes down
to the present day, the others having been united at
one time or another to their respective bishoprics.   In
the second volume of the First Series of the *Archæolo-
gia Cambrensis* (1847, p. 19) an engraving is given of
the archdeacon's official seal, which we now reproduce,

together with this description : " The design is one of
common occurrence in Continental iconography, and in-
dicates the Father seated on a throne, with the Son
crucified between His knees, and the Holy Ghost, in
the form of a dove, proceeding from the mouth of the
First Person in the Holy Trinity.   The same repre-
sentation is to be met with, on a larger scale, upon a
monumental brass of the Bulkeley family in the chancel

of Beaumaris Church. Below is a Death head with a garland, emblematical of the victory over death. It is now in the Ashmolean Museum at Oxford."[1]

The St. Asaph portion, a century earlier, must have formed part of the archdeaconry of Powys; but this appears, in the interval, to have been absorbed in that of St. Asaph, which was finally united to the bishopric in 1573, and so continued till 1844, when it was revised, and subdivided into those of St. Asaph and Montgomery; to the latter of which, representing part of ancient Powys, the two Merionethshire deaneries were attached. They were, however, in 1882 again transferred to that of St. Asaph.

The religious houses and their appropriations will occupy a much larger space, and we will treat them in something of the order of their importance, reserving the first place to the one local foundation of " Cymmer" as it is always called in printed records, although locally known almost solely as " Vanner".

I. CYMMER ABBEY.

From the confirmation charters of Llewelyn ap Iorwerth, Prince of North Wales, dated A.D. 1209,[2] to the Abbot and monks of Kemmer, of the Cistercian order and Benedictine rule, serving God and the Blessed Virgin, we learn that the Abbey was founded by Meredydd and Gruffydd,[3] the sons of Cynan (who, with his

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[1] The initials R. N., and the date, " Ruthin, Oct. 22", show the writer to have been Richard Newcome, Warden of Ruthin, 1804-51, and Archdeacon of Merioneth, 1834-57.

[2] Dugdale's *Monasticon*.

[3]
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                    Gruffydd ap Cynan⹀
                           |
          ┌────────────────┴────────────────┐
          |                                 |
  Owen Gwynedd⹀                  Cadwaladr, lord of Meirionydd
          |
     ┌────┴────┐                        ┌──────────┐
     |         |                        |
  Cynan⹀                             Howel
     |
  ┌──┴──────────────────────────────────────┐
  |                                          |
Meredydd, lord of Llyn and Meirionydd,    Gruffydd⹀
  deprived by Llewelyn ap Iorwerth         Howell.
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brother Howell, had seized Meirionydd, in 1148, from
their uncle Cadwaladr, the brother of Owen Gwynedd),
and that associated with them, probably as a later
benefactor, was Howel, the son of Gruffydd.

This charter[1] enumerates the lands, with their bound-
aries, which had been granted to the Abbey. The
names in their printed form are very unintelligible ;
but partly by thinking out the *sounds* they may have
represented to a Saxon ear, and partly by substituting
for letters which a Saxon scribe knowing nothing of
the meaning of the names might have mistaken, other
letters similar in form, we have been able, with the aid
of an Ordnance Map, to identify them to a large extent.
Thus, starting from "Aberydon", *alias* "Albedrydon"
(Abereiddew), and crossing "Eskeryndone" (Esgair
Eiddew) to the river "Midhul" (Fidwl), which rises in
Irobell (Rhobell), and flows between "Yrhanolwen"
(Hafodwen) and "Tir manew" (Nannau) to the river
"Mahuweth" (Mawddach), or rather one of its feeders ;
thence to the "Erill" (Cefn yr Eryr), thence to the top
of "Ydhualt" (Y Dduallt), on to the source of the
"Menach" (Mynach) ; thence to the "Creon" (Afon
Creunan), which is the boundary between Meryonyth
and Penrellyn (Penllyn). On the other side of the
"Mannehec" (Mynach), "Cumdadhú" (Cwm y dolan ?)
to "Ydymant" (Nantddu), and on to the borders of
"Penllin".

South of the Wnion, and adjoining the above, we
have "Egeirkawr" (Esgair gawr, near Drws y Nant
Station), "Cuykawr inter Kawr et Haynnawe" (*i.e.*,
Crug Cawr, between the Cawr and Harnog), "Bryn-
betwyn", Y Ddolwen, "Kenenkrewnan" (Cefn Cruan),
"Yranockelynawe", "Nantykeiliochou" (Hafod and
Nant Helygog), "Brythgwm" and "Martnam" (March-
nad), "cum integris terminis et pertinentiis suis".

Another portion lay in the mountains east of Aber-
llefeni, where we have "Llwydyarath" (Llwydiarth, on

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[1] Pat., 8 Henry VI, Part I, m. 6, "Per Inspex."; Pat., 6 Edw. III,
Part II, m. 9, "Per Inspex."

the Dulas, near Bwlch y Tri Arglwyddi), "Kellyleth", "Kellynorlein", "Moyllywydyath" (Moel Llwydiarth), "Respoldydre","Kinnygerhwyn"(Cwmygerwyn),"Bulitifrie" (Bwlch y Tri Arglwyddi), "Ykychul", "Cumkelly (Cwm Celli), "Ryallathhidwyn", "Esgeiraneryn" (Esgairneirion), and "Y Kumkorsawe" (Cwm Corsog, qu., Coris).

The next series of names I have, however, been unable as yet to identify.   "Cunningwernach" (Cynningwern fâch), "Riccarneth" (Crug carnedd), "Keneny", "Kellynllhwyn", "Tannoth" (? Cefn y Celyn, Llwynffawydd), "Wllymarch" (Pwll-y-march in the Vale of Artro), "Broneunwch","Acria Lewelyn preconis", "Halneythey", "Ryhukweryth", and "Bodychwyn".

Of the names that occur next in order, most of them are to be found in Llanegryn and Llangelynin, such as "Bodywyn" (Bod-Owen),"Hyrdyr Llanegryn","Redynor" (Rhedynoc), "Enyawn"(Pant Einion),"Ada","Baredyn" (Bredyn), "Vill Crennays" (Trevaes), "Gmennyfalch" (Gwaunybwlch),"Acra Kennedir" (qu., Cynydd), "Kelly Wassarauc" (Gelli Sarog), "Golewernkennahet" (Goleuwern and Cyfannedd).

In the province or commote of Ardudwy are enumerated "Llanhuldut" (Llanelltyd), "Cunigwenyn" (Cwm Gwnin), "Moylesbryn" (Moel Ispri ; written in old parish-book, "Moel-is-bryn"); "Kesseylgum" (Cesailgwm), "Cum Meneyth" (Cwm Mynach), and all the lands between the Keyn and Maudhu (the Cain and the Mawddach). Their boundaries come in the following order : "Gwynnenyth" (Gwynfynydd), "Gwervyundeyew" (Gwernyfeidiog), "Nantygaranew", "Algayn" (qu., Y Foel in Dolgain), "Nazithir" (Nanthir), "Bethyresgyw" (Bedd yr esgyrn ; qu., Bedd Porius), "Yneydyawe" (Yfeidiog), "Nant y Moch" (cf. Dolymoch), and the Cain. The top of "Nigri Montis" (Y Dduallt), "Llyn Phelycymoch" (the Lake on Ffridd Helyg y Moch), above Erylyfedwen, to "Palus Mycyneleyn" (the bog, Y Figin, near the Lake), to the "Lin" (Lliw), which

is the boundary between Ardudwy and Penllyn and Mandhu (Mawddwy).

A few names then occur which I have not sufficiently made out, e.g., "Abkeyn" (Aber Cain), "Llwynyrhic", "Y Kennycllwydyon" (Cerrigllwydion), "Heskyn du" (Heskyn ddu), "Yrhanortanolawe", "Ybwllellwyth", "dolicancion" (Dolau), near "Nanheu" (Nannau).

The next series is easily identified :—"Iralltlhwyt" ('Rallt Lwyd), "Heskyn" (Cwm Heskyn), "Dynaste-lery" (which appears to be the full name of Craig y Dinas, e.g., Dinas Talyrè), "Cukedryn" (Crug Edryn ; prob. Craig Aderyn), "Ryhukenerthuc", "Pennarth-wonawe", "Nantylastegwaret" (Nantglas ; cf. Pantglas), "Nantyrhendy", "Bethicoydhur" (Beddycoedwr), and "Ywenallt" (qu., part of Gwynfynydd).

The rest of the Abbey property being in Lleyn, does not fall within the compass of this notice ; and it only remains to note that the mineral resources of the district were not unknown to the monks, who had confirmed to them the right of digging for metals and treasures within their property,—"in metallis et thesauris effodiendis".

II. BASINGWERK ABBEY.[1]

It is not known when or by whom this establishment was first founded ; but it was in existence, though not of the Cistercian order, before the year A.D. 1119. Before the time of Henry II, however, A.D. 1154-88, it had been refounded as a Cistercian house, for the king by his charter confirms the grants to it of Randle II, Earl of Chester, 1128-53, and other barons. Hugh Cyveiliog, the son and successor of Randle in the earldom, who died in 1181, was also a benefactor ; and about the same time Owain Brogyntyn, lord of Edeirnion and Dimnael, gave the "Vill of Wenhewm" (Gwernhefin), "with all its inhabitants and appurtenances", and also "a certain water in Penthlinn called

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[1] See *Arch. Camb.*, vol. i, p. 97 (1846), for account of this Abbey.

Thlintegid or Pimblemere, and all the pasture of the
said land of Penthlin." This deed was witnessed by
Reyner, Bishop of St. Asaph, 1186-1224, and by Ithel,
Owain's chaplain.   David, however, the son and suc-
cessor of Llewelyn ap Iorwerth, Prince of Wales, in a
Confirmation Charter, dated 1240, states that "the
lands and pasturage in Penllyn were the donation of
the Lord Llewelyn, his father", and that the "Vill of
Wenhewm" only was the gift of Owain Brogyntyn,
" confirmed by Helysus", his nephew and successor, viz.,
Elisse ap Madoc ap Meredydd, whom we shall meet
with again as a large benefactor to the Abbey of Strata
Marcella.

The " measures and divisions which are named in my
father's charter" are not within our reach, otherwise we
might identify them, as in the case of Cymmer Abbey.
In the *Taxatio* of A.D. 1291 they are described as
" Grang' de Kellynng cu' Penlyn quatuor caruc' & d'i cu'
redd' & aliis com'od, 2 : 10 : 0 dec. 5*s.* (The Grange of
Kellyng with Penllyn, four ploughlands and a half
with rents and other conveniences, £2 10*s.* tenths, 5*s.*).
Whether, however, this Grange of " Kellynng" refers
to some place in Penllyn or in the neighbourhood of the
Abbey, does not clearly appear certain ; but I rather
incline to think it refers to their Grange at " Y Gelli",
near Whitford, for this property could hardly have
deteriorated so much in value as to be farmed out in
A.D. 1535 to Robert ap Res for £1 16*s.* 8*d.*[1]

This Robert ap Rhys was the third son of Rhys ap
Meredydd of Plas Iolyn, standard-bearer of Henry
the Seventh at Richmond, and himself the chaplain
and cross-bearer to Cardinal Wolsey, and father of Dr.
Elis Price of Plas Iolyn, of Cadwaladr Price of Rhiwlas,
and Richard, Abbot of Aberconway, and Hugh, also an
abbot.   Sir Robert, besides these lands of the Abbey
of Basingwerk, also became the possessor of those

[1] " County of Merioneth, commote of Penllyn.—Value in Ferm of
various lands and tenements therein, per ann., thus let to Robert
ap Res, £1 : 16 : 8." (26 Hen. VIII.)

attached to the cell of Mochraiadr, belonging to Strata
Marcella. From Sir Robert, through his son Dr. Elis
Price, this property descended to Elizabeth Price,
heiress of Plas Iolyn, and lady of the Manor of
Yspytty, who married Robert Edwards of Galltycelyn,
and eventually to Dr. Price Jones of Rhyl, who cut
the entail, and sold both the estate and the advowson
of Llanuwchllyn to Sir W. W. Wynn, Bart., M.P.

The story of the advowson is curious. Till the
Reformation it was certainly unappropriated, and is
given in the King's Book, *Valor Eccles.*, 26 Hen. VIII,
as both a rectory and a vicarage ; and in a trial at
Shrewsbury in 1682, Bishop Lloyd of St. Asaph, asserted
that Dr. Elis Pryse had got it put into the famous
patent of Tipper and Daw, by whom, being but
trustees, it was assigned to his son, Thomas Pryse and
his heirs. The bishop carried the case, and in a second
trial, in 1684, a second time substantiated his claim,
but was refused possession ; and when the case was
forced on a third time in Bala in 1688, at a time when
the bishop was obliged to be in London, and in spite
of his protest, the verdict was given against him by
default.[1] The case was not further contested, and
from that time passed through successive generations
of the family to Dr. Price Jones, who sold it, as already
stated, to Sir W. W. Wynn, Bart.

III. YSTRAD MARCHELL, STRATA MARCELLA.

This also was a Cistercian Abbey, founded by Owen
Cyfeiliog in A.D. 1170, in the Vale of the Severn, but
connected with this county by considerable possessions
acquired, partly by gift and partly by purchase, within
a few years of its foundation.

In 1176 a certain "Heylewith" sold to the monks
of Strata Marcella, for two pounds and a half of silver,
all his lands in "Esgyngaenog" ; Madoc ap Llywarch,
however, claimed it, but sold his rights therein for one

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[1] Thomas, *History of St. Asaph*, p. 717.

pound of silver, and Meredydd ap Howel, the lord of Edeirnion, granted them full and free possession. Caenog is a portion of the parish of Gwyddelwern, on the old road from Bala and Corwen to Wrexham. In A.D. 1183, Elisse ap Madoc ap Meredith ap Bleddyn ap Cynfyn, lord of Edeirnion, cousin of Owen Cyfeiliog, granted to the same monks, in consideration of three pounds, the land called " Llecheudin", the bounds of which have been identified by Mr. Howel Lloyd, as agreeing with those of the Gydros property in the north-eastern angle of the commote of Penllyn. They are enumerated in the charter in the following order. From Aber Cummein (the junction of the " Cwmmain" brook with the Geiro) to its source ; thence from Blaen Cwmmain to Kairrunck ; thence to the ford Rhyd-Holwen, and up that stream to the source of Nant-ucheldref; thence downwards to Manachduner (Mynach-dwvr), thence up the stream to the Alarch, and follow that stream down to the Geiro.

In A.D. 1198, the same Elisse ap Madoc, confirmed to them the lands of Esgyn Gaenog, already noticed ; and further, for the consideration of eight pounds, sold them some land called "Gwothelwern", the bound-aries of which are given as from " helegluin seith-uc" (Helyg Llwyn Seithug ?) to "gweun" (gwaun or gwern ?) ; thence to Moel Casseg, and on to the near-est stream, and till you come to a still larger one. The same benefactor gave the monks all the land called " Nantfaith", with its appurtenances. The same Elisse granted to them, in the province or commote of Penllyn, part of Keman (Commain) and of Lledwenin (Bodweni ?), and Pennantmaelgn (Pennant Melangell, now in Montgomeryshire), and from the bounds of Rewedauk (Rhiwedog) to Mautho (Mawddwy). He also confirmed the grant of lands bought by them from Madoc Hethgam. To these were further added the lands of " Blainhiveit" (Blaen Hirnant).

The lands purchased from Madoc Hethgam have been identified by Mr. Howel W. Lloyd as follows : —

"From Llinheskyn (Llynhescyn) along Kaletdimer (Afon Hescyn) to the brook called Bratfos (Brottos), and thence to the end of the wood (Nant-y-coed), and onwards in an oblique direction to an upright stone on the mountain, and thence to the top of Putll (Bwlch y Foel Poeth), and on to the river Tarwerign (Treweryn), following up the stream to the junction of the Kelin (Celyn), and keep along that brook to the boundary line of Penllin and Gwenech (Penllyn and Gwynedd); thence pass on to Ekelchet (Y Gylchedd), and so on to the source of the stream Geyro."[1]

But one of the most interesting grants is that by Gwenwynwyn, Prince of Powys, made in 1190, of "Nantmeichat from its beginning even to Mochraedr". This mountain dingle lies on the southern side of the Teweryn river, into which the stream that flows through it runs from Llyn Arenig. Here was a cell of the Abbey, and a glance at the Ordnance Map will show that it was not only conveniently situated for the management of these far distant possessions of the mother house, but also specially suited for fulfilling one of the conditions of the grant, viz., that they should supply the prince with lodging and entertainment for one night in each year, when he visited this extreme portion of his dominion; indeed, it must have served a similar office here to that of the hospice of the Knights of St. John of Jerusalem on the other side of the mountain at Yspytty Ifan. Another condition connected it yet more closely with the mother establishment, viz., the annual supply of "two colts of their superior breed", which had evident reference to the Spanish breed of horses which Robert de Belesme, Earl of Shrewsbury, had introduced into Powys about the end of the eleventh century. At the dissolution they fell, as has been already noted under Basingwerk, into the hands of Sir Robert ap Rhys, whose family became greatly enriched by the spoils of the monastic houses with which they had to do.

[1] *Montgomeryshire Collections*, vol. v, pp. 109 *et seq.*

IV. VALLE CRUCIS.

This Abbey was founded by Madoc ap Gruffydd Maelor, about the year A.D. 1220, for a colony of monks from Ystrad Marchell; but although it acquired considerable possessions in Denbighshire, it does not appear to have succeeded to any of the property of the mother foundation in this county. Indeed, notwithstanding its proximity and its importance, the only Merionethshire property it appears to have owned was a moiety of the township of Mwstwr in Corwen parish, "Medietat' ville que dicit' Mystuyr cu' om'ib' t'minis p'tin' suis", granted in the original foundation charter.

V. BEDDGELERT.

This Priory of Austin Canons, founded by Llewelyn the Great, possessed a certain parcel of land in the parish of Llanfair, in Ardudwy, mentioned in the "Extenta Com., Meryonneth", as "ter stent of the Prior of Bethkelert, and it gives to the lord the prince per annum 2d., to be paid at the festivals of Easter and Michaelmas equally" (Arch. Camb., Series I, vol. ii, p. 164).

VI. KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM.

In the adjoining counties of Montgomery and Denbigh, the good services of this hospitable brotherhood have long been attested by their well known establishments at Carno, and Llanwddyn and Dol-y-gynwal; the very name of the last of which places got superseded, through the reputation of its famous order, by that of the Hospice of St. John, Yspytty Ivan. But that they were established in Merioneth does not appear to have struck anyone until the attempt was made in 1884 to identify the " homines hospitalis de Villa de Wona", mentioned in the Extent of Merionethshire printed in the Journal of our Association in the volume for 1867, pp. 183-93. The same place was written in another part of the document, " Hospitalis

de *Wemias*"; and this bore a striking likeness to a place-name mentioned, with some further particulars, in the *Rotuli Walliæ* (p. 94), to the effect that "Literæ de acquistantia pro *priore et fratribus hospitales Sancti Johannis Jerusalem* pro terris in *Wanas* in Merioneth". With this clue it was not difficult to find its *locale* in Gwanas at the top of the Pass above Dolgelley, where the road from that town forks off into two directions, one leading southwards to Machynlleth and the other eastwards to Dinas Mawddwy. At this point stands an old house called Plas *Gwanas*, and near it is marked on the Ordnance Map the suggestive name of " Dol Yspytty", *i.e.*, the Hospice Meadow. It was just the spot for these beneficent hosts to occupy, in order that they might befriend the travellers who had to cross the bleak and lonely pass of "Bwlch Oerddrws" on the Mawddwy side towards Pool and Shrewsbury, or to traverse the narrow valley of the Corris, towards Machynlleth, or the wild and beautiful Talyllyn in the direction of Towyn. Lewis, in his *Topographical Dictionary*, writes, under Dolgelley, that "ancient chapel, called Yspytty Gwanas, was formerly situated on the road to Dinas Mawddwy, about four miles distant, the site of which is now marked by a few yew trees"; and in the will of David ap Meuric Vychan of Nannau, dated 1494, and printed in *Original Documents*, pp. 143-44, we find a legacy of 6s. 8d. for glazing the chapel window. "*Item*, lego vis. viijd. ad vitriandum fenestram in hospitale sancti Johannis baptiste *Goanes*."

<div align="right">D. R. T.</div>

UNRESTORED CHURCHES.

It appears to me especially desirable that the volumes of our *Journal* should contain descriptive notices and illustrations of all the noteworthy parish churches in the Principality, and especially of those which have hitherto escaped what, for want of a better word, or in mere irony, has come to be called " restoration". I would by no means decry the spirit and liberality which dictates these labours : both are praiseworthy in the highest degree. The regret is that so many restorations are injudicious and not according to knowledge ; and from the antiquary's point of view, at any rate, are by no means an unmixed good. Few churches come out of the ordeal without serious detriment to their character as time-honoured monuments. Many of them are bedecked as to their exteriors with scraps and ends of architectural finery, and bedizened internally with ill-applied colouring, or bedaubed with that most pernicious and prevalent of all shams, a stuccoed imitation of stone, which covers up every trace of the history of the church more completely than the honest old whitewash it has superseded. Such restored churches are out of keeping with their surroundings, having lost in the process much of that individuality and character which constituted their charm, and have become essentially commonplace. As the number of unrestored churches is daily becoming less, I hope to give short descriptive notices from time to time of such of them as come under my own observation in the few holidays a busy life affords ; perhaps more able pens may be induced to carry on the tale.

The majority of our Welsh rural churches are small, simple in plan, stern, almost rude, in outline, and with but little architectural adornment ; still they have a

character all their own, and an indefinable charm which
is perhaps born of their perfect adaptability to purpose,
and their close assimilation with the prevailing charac-
ter of the scenery in which they are placed. So true
is this harmony, that nature has grafted them into her
economy, and decked them lovingly with her choicest
garniture of moss, lichen, and fern.   Veritable histories
are they, written in stone.   Their early founders have
stamped upon them the impress of their own indi-
viduality.   They built in honest singleness of purpose,
and. in the hope that when the mouldering touch of
time came to be laid upon their handiwork, there
should then be found skilful hands as well as loving
hearts to restore again the fane they built in witness
of that faith, which in all essentials descends to us
unbroken ; and he who adds to or needlessly takes
from their handiwork mars the historic page and sins
against posterity.

1. *The Church of Llanfihangel-Abercowyn* is a small
ruined structure, situated, as its name implies, at the
junction of the Cowyn with the Tâf, about three miles
from St. Clears, and is dedicated to the archangel
Michael.   The church has been so long disused for any
appropriate purpose, that there does not appear to be
any recognised road to it, and a way must be found
across the fields.   It consists of a nave and chancel of
decorated date, with a tower added afterwards, and
the accompanying sketch-plan, although not drawn
to any scale, and the figures are approximate only,
still, upon the whole, is sufficiently accurate to show
the main features of the church.   Small as the nave
is, it has had north and south doors, as well as the one
opening westward into the tower porch,—a provision
for ingress and egress so far in excess of the popula-
tion around and of the space within, that one is
reduced to conjecture what can have been the reason
for such an unusual provision.   Can the sheltered bay
and sprit of land on which the church stands have
been a favourite landing-place for pilgrims on their

route to the Great Shrine of St. David, and this little
church a station on their road ? Such an assumption
seems in some measure to be warranted by the existence
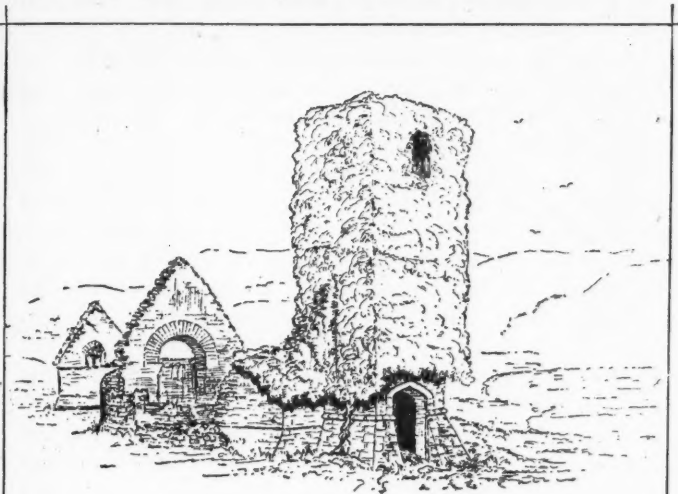

Llanfihangel-Abercowyn Church.
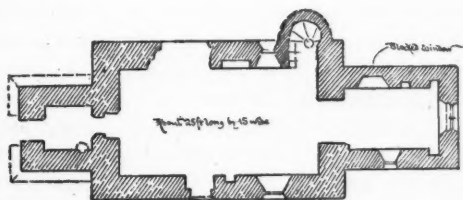
SKETCH PLAN

of several sepulchral monuments of unusual character
in the churchyard, and locally known as " Pilgrim
Stones", of which more anon. The procession of
pilgrims could thus enter by the south door on their

way up from the beach, and after prayers and oblations
pass out at the north door, and thus avoid the ap-
pearance even of turning back upon their pilgrimage.
The nave and chancel are both of decorated date, and
from the character of the label mold over the eastern
window it must have been built about the middle of
the fourteenth century. The south door of the nave
and the western one inside the tower porch are alike,

TOWER DOOR.

INNER DOOR TO NAVE.
IN TOWER PORCH
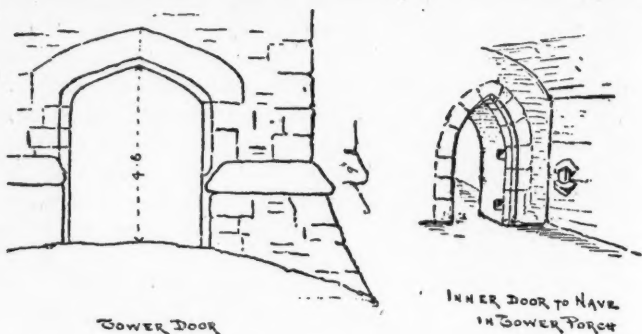
two centred, while the chancel arch is semicircular,
formed of thin laminated courses of stone, springing
from a boldly designed impost molding, but undoubtedly
of the same date. Its shape and comparative rude-
ness are apt to deceive the unwary into saying it is of
Norman date, whereas it is only of Romanesque cha-
racter. Suchlike arches are very common in Wales,
and I am inclined to think there was a reason which
prompted the retention of this form of chancel-arch in
a period when the pointed arch was used almost
universally for all other features. Eastward of the
south door there is a stoup in the wall, and on the
opposite or north side of the nave is a shallow recess
about four feet long, in the thickness of the wall, and
above the floor-level. It is neither the position nor
the size suitable for a tomb, and I can only conjecture
it may at one time have been the depository for such
another coffer as that of Saint Beuno at Clynog Fawr

in Carnarvonshire, made to receive the offerings of the pilgrims.[1]

Sufficient remains of the newel stair to the rood-loft to show that the floor of the latter must have been under the top of the chancel-arch, low as that is; and on various parts of the plaster, which still adheres to the walls of the nave, may be discerned traces of the original frescoed ornamentation in chocolate upon a buff ground; but the colours are very faint through long exposure.

Quite at the east end of the side walls of the chancel are two tall, narrow recesses, whose unusual shape and position puzzled me considerably. They are too narrow for seats, and I came to the conclusion they may have been intended for credences. But why so tall? as they are fully five feet in height, and less than one foot in width or depth.[2] The aumbry proper is in the north wall, as usual.

The east window is a good example of Decorated date, having two lancet lights with cusped heads and a quatrefoil over, under a well-cut scroll, label-mold, and the whole is in sufficiently good preservation. The tower has evidently been built at a somewhat later date than the church itself, as the walls, although built upon, are not bonded into those of the nave. The external door of the tower porch is exceptionally low, and four-centred. The tower is so entirely smothered with ivy, that its upper stages cannot be seen; but this doorway, cut clean through the masonry, and without any rebate for a door, is sufficient to indicate the date. The latter springs from a broadly splayed base, from which it is divided by a very boldly designed string-course moulding. This splayed base, which is so characteristic of the southern and western churches of Wales, gives an appearance as well as reality of strength, and induces the belief that such towers served the double purpose of a defensive post as well as a bell tower.

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[1] *Arch. Camb.*, 1868, Third Series, vol. xiv, p. 197.
[2] They may have been intended for images.

On the south side of the church, and under the shadow of an ancient and wind-torn yew, lie three of those monuments locally known as "pilgrim stones", the centre one of which has been illustrated by Professor Westwood, in his article on monumental effigies, in *Arch. Camb.*, 1847, p. 316. The learned professor is so very accurate an observer, that I am disposed to think his illustration has been obtained from a rubbing furnished to him by another, rather than from his own observation, or he would assuredly have noticed the
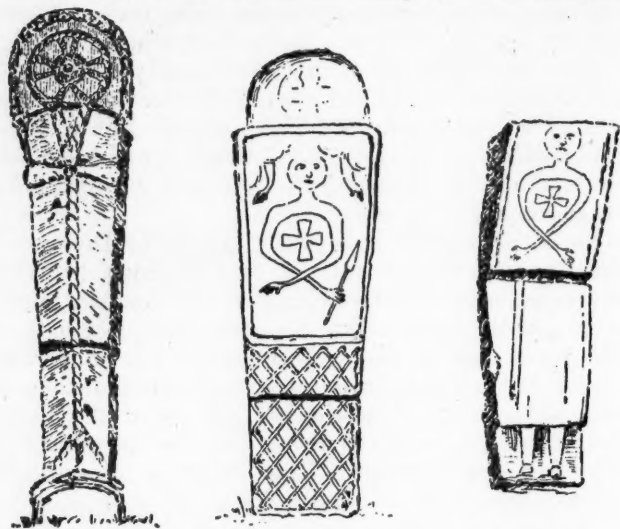
fact that the right hand of the figure holds a short boar-spear or javelin, and from the clouds on either side of the head of the figure depend sheltering hands. The effigy on the right is apparently habited, as the lower part of the legs and feet only are to be seen, and a long straight-bladed sword is indicated, but so far as I could see, no corresponding part for the hilt on the upper half of the stone. The coped tombstone has also been described by Professor Westwood in the article before referred to. The resemblance in the

shape and ornamentation of this stone to the coped
tomb in Bridgend is pointed out by the Rev. E. L.
Barnwell in his description of the latter in the vol. of
Arch. Camb. for 1873.

As these tombs have not hitherto been illustrated in
our *Journal* I have endeavoured to give a general idea
of them.   At the head and foot of each stone is a
smaller one.   The one at the head and foot of the
coped tomb has an incised cross of the Maltese type
within a circle.   The circle itself, as well as the boss in
the centre of it, and the ornament round the edge of
the stone, is of the cable pattern.

The semi-military character of two of these effigies,
as indicated by the sword of one and the spear of the
other, leads us to infer that the occupant of the third
grave was of a more peaceful disposition, if not an
ecclesiastic.[1]   Professor Westwood and Mr. Barnwell
have given the sum of local tradition concerning
them.   The same tale was told to me, with the added
information that unless these graves were kept clear
of weeds the land around would pass from the hands
of its present possessors.   As I was at the trouble to
clear away all the nettles and weeds in order to obtain
a good view of these stones, let me hope, if there is
any truth or virtue in tradition, my sedulous labour
in this respect may avert for awhile that disestablish-
ment and disendowment with which we are threatened.

G. E. R.

[1] Lewis, in his *Topographical Dictionary*, states that adjoining the
churchyard was anciently a hospital, called " The Pilgrim's Lodge",
but no particulars either of its foundation or its history are re-
corded.

CELTIC REMAINS IN VENDÔME.

AMONG some manuscript papers which have come to our hands is one on this subject, written by the late Mr. R. Perrott of Nantes, a zealous antiquary, well versed in Breton antiquities, and, according to the obituary notice in the *Journal* for 1863 (Third Series, vol. ix, p. 169), "a very minute and accurate observer." We are glad, therefore, for the purposes of comparative archæology, to reproduce the paper, as well as to recall attention to the curious information it contains, although we feel bound at the outset to state that we differ widely from some of his views, and more especially with regard to the sacrificial use of the dolmen or cromlech.

The article was written in the form of a critique or review on the *Archæological History of Vendôme*, written by Mons. J. de Pétigny, and published in 1849.[1]

The Quarterly Review has an article on Stonehenge, in which it is said : "As a general rule these remains are found on barren moors, on the remote sea-coasts of Brittany or the Orkneys, where trees never grow or could grow. On the other hand, though trees and groves were rife between *Chartres* and *Rheims* (the ancient country of the *Carnutes*), *not one single* DRUID-ICAL *remain is to be found within its limits.*"

It will be seen, however, that within a small circle round Vendôme alone there are many dolmens, and at

[1] *Histoire archéologique du Vendômois,* par Mons. J. de Pétigny, Correspondant de l'Institut, Académie des Inscriptions et Belles Lettres. Dessins et Plans par M. Launay, Professeur de Dessin au Lycée de Vendôme, Correspondant du Comité des Arts et Monuments au Ministère de l'Instruction publique. Vendôme : Henrion, Editeur. 1849.

least one peulvan, or menhir, all attributed to the
Druids *pro* Celts.   In the Departement du Cher they
were formerly common, but are now reduced to a small
number.   We believe that the same observation is
applicable to many other Departements.   It is said that
many are still to be found in the Chartraine.   We hope
to obtain the requisite information.   By the bye, Mr.
Horace Marryat says, in his *Residence in Jutland, the
Danish Isles, and Copenhagen,* that a lofty dolmen was
pointed out to him at "Stonehenge", the name given
to all such structures by the peasants in those parts
(Jutland).

The dolmens were altars formed of a large stone
called the "table", placed on two or more upright
stones named "supports".   Some *savants* have supposed
that the dolmens were tombs, because in digging round
them human bones have often been found.   These
bones might be those of the victims immolated in the
bloody sacrifices of the Druids.

The Dolmen de Fréteval lies on the bank of Le Loir,
near the line of an ancient Roman way from Orleans
to Le Mans, serving as a boundary between the parishes
of Fréteval and Pezon, and of the Comtés or Baillages
de Vendôme and Chateaudun.   "Now it was the con-
stant custom of the Gauls to place dolmens (those rude
altars of Druidical worship) on the frontiers of the
cities and *pagi.*"

After referring to, but not describing, a small ruined
dolmen near the mill of Villeport, at Saint Hilaire-la-
Gravelle; another beyond this bourg, between the mill
of Langot and the high road, with a table-stone placed
horizontally on several supports; and a third on the
left bank of the Loir, at a place called Breuil, remark-
able for its masses of rock overhanging the river, and
in the commune of Brévainville, M. de Pètigny pro-
ceeds to the details of that of Fréteval.

The table of the dolmen of Fréteval is a brute stone,
2 mètres wide, 3 mètres long, and 65 centimètres thick.
Two big, upright stones served as supports; but one

of them has been thrown down, so that the table-stone now leant to one side. Its length runs from east to west. As it never had more than two supports, it is one of those termed "inclined", because one end of the table rested on the ground, whilst the other was raised about a mètre by the supports. The victims were slaughtered at the upper part of the table, and the blood ran to the lower part, *where is an excavation, in form of a basin, to receive the blood. A channel, still traceable, conveyed the blood to this basin,* into which the priests dipped their hands and face. Fréteval is one of the most curious points in the arrondissement.

Not far from this spot are the well preserved remains of a small *cella,* supposed to be of the third century at least ; about 7 mètres square, and of the same height. Walls, 1 m. 75 centim. thick ; of small *appareil,* and ornamented with lines of brick (*cordons*) at intervals of 43 centimètres. It is called "Tour de Gresset".

Not far from the bourg of Thoré, in a vineyard called "Les Châteaux", have been discovered foundations of towers or circular buildings, and *stone coffins* in the shape of troughs. It is generally supposed that the use of these coffins does not go farther back than the period when Christianity abolished the custom of burning the dead, *i.e.,* in the fourth or fifth century ; but as the Gauls, prior to the Roman conquest, interred instead of burning their dead, these coffins may, in many instances, be much more ancient. Similar ones are to be found in all the old Gallic localities.

Opposite the village of Thoré, on the other bank of the Loir, rise lofty rocks bathed by the clear waters of the river. The steep slopes are hollowed out in every direction, and pierced in numerous stories with openings affording entrance to caverns formerly inhabited. This spot is called "Le Breuil", a name indicating one of those enclosures, thickly covered with wood and brushwood, behind which the Gauls were accustomed to conceal their dwelling-places. The finest grottoes are found in the upper part of the rock, where also

they are in a better state of preservation. A staircase vaulted in semicircular arch, and cut in the rock, leads to them. We enter first into a vast hall, 10 mètres long by 8 wide, and 2 m. 30 centim. high. At the bottom of this are two alcoved recesses (*reduits en forme d'alcove*). The largest is 3 m. deep by 5 wide. In the side-walls and in those of the grand hall exist *niches destined to receive objects used by the inhabitants, or the sacrificial instruments*, if, as there is *every reason to believe, this cavern served as a Druidical temple.* The other recess is about 3 m. 50 centim. in every direction. Its opening is arched, and all round it runs a large groove, artistically hollowed in the rock, indicating the existence of a heavy door, which closed hermetically this sort of dungeon, and interrupted all communication with the air and light.[1] In the middle of the floor is a *circular hole*, like a *basin*, 30 centim. deep, and 70 centim. in diameter. On one of the sides is a low, arched opening communicating with a narrow corridor, which descended in gentle slope towards the lower stories ; but the falling in of the earth has interrupted it, and it terminates abruptly by a breach opening perpendicularly over the depths of the valley. This

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[1] In the *Univers Pittoresque*, M. A. F. Didot, one of the Editors, who himself visited the spot, gives a plan and some sketches of " La Tour des Géants", a very remarkable Cyclopean monument in the Island of Gozo. In explaining the plan he says: "At the spot marked D on the plan is a *hollow in form of a vase*, hewn in the rock or stone, which appears to have been destined either to contain the blood of the victims or to consume their remains with fire." (It is shown on the floor in one of the drawings, and resembles the hollowed circles described at p. 130. It is one of the sanctuaries.— R. P.) " F, a passage faced on each side with two large stones, of which one, G, is 3 feet 6 inches wide, and 8 feet high. In the passage, and near this stone, is a sort of *circular vase hollowed in the stone* [of the floor]. The edges rise 2 or 3 inches above the pavement. What was the destination of this vase, which is about a foot in diameter? M. De la Marmora thinks that it was destined to contain water to satisfy the thirst of the doves consecrated to the Phœnician Venus or Astarte." All these *surmises*, however, would seem to be worthless in the absence of proof even of the very slightest description.—R. P.

corridor is lighted by a narrow window ornamented with rude sculptures. It communicates with the great hall by a low opening similar to that giving access to the dungeon. In these two openings are visible traces of grooves, and of holes for door-hinges.

Two large arches, one 2 m. and the other 4 m. wide, give light to the great hall. They look toward the east, *and present no appearance of having been closed.* In the mass of rock which separates them, an opening (*un soupirail*), blackened by smoke, indicates the fire-place, in front of which the ground has been "*taillé en carré*" (a *square* hole like the *round* blood-holes) some centimètres in depth.

Hence are visible, in the horizon, "Les Rochers de St. André", which furnish Vendôme with building stone. Like those of Breuil, they are pierced (*percés*) or excavated, in every direction, with caves which are still inhabited. Tradition acquaints us that one of these was anciently the den of a serpent which devoured all passers by till a certain hero, mounted on a chariot whose wheels were armed with sharp blades, drove at full speed over it, and severed it into three pieces. M. de Pètigny attributes all these caves to the Celts. "The Gauls", says Cæsar, "are very skilful in working mines, and in excavating underground passages. There are no works of this description which are not well known to and practised by them." ("*His omne genus cuniculorum notum et usitatum est.*"[1]) This testimony is confirmed by provincial tradition and the observation of archæologists, who in most parts, and especially in central France, have recognised the traces of underground habitations to which the Gallic population retired. These dwellings are still occupied on the banks of the Loir, the Loire, and the Cher.

In the middle of the level on the summit of the hill of Breuil is a *tombelle* formed of round pebbles (*cailloux roulés*), from the top of which is clearly visible the "Tombelle of Trôo", to be spoken of presently. *Tom-*

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[1] Cæsar, *De Bello Gall.*, b. 7.

belles are conical elevations raised by the hand of man, and composed of small stones or earth brought thither. They are commonly known by the name of *Motte* or *Montjoie*, and will generally be found on the borders of the *Pagi*, or in the centre of Celtic localities of some importance. M. de Pètigny supposes them to have been signal-stations, and also to have had a sacred character, and that religious rites were celebrated thereon. As in digging there bodies have sometimes been found, it has been thought that they were merely sepulchral monuments. The very characteristic choice of their site on elevated points which correspond with each other, belies this supposition. The presence of bones is explained by the use of human sacrifices ; and, moreover, it is possible that under these sacred edifices the remains of some powerful chief may have been interred. The Tombelle de Breuil was perfectly well placed to watch the frontier of Le Maine et Le Vendômois, and to be the first ring in the chain of fortified points observed along the course of the Loir and all the ancient limit of the country of the Cenomani.

At about a kilomètre beyond the bourg of La Chapelle Vendômoise, going from Vendôme to Blois, in a field on the right side of the road, is a dolmen of large dimensions. Its table-stone is 5 mètres long by 3 wide. Thickness, from 40 to 50 centimètres. Two uprights, 3 mètres long by 2 in height, support this enormous weight horizontally. All this forms an artificial grot or chamber whose extent is 4 m. 50 c. by 3 m. At the west it is closed by a single stone nearly 5 m. in length, but only 1 m. in height. The table-stone runs from north to south.

Joined to this chamber, on the east, is a second monument, composed of a table-stone, 4 m. long and 2 m. broad, raised to the same height as the first, on three supporters, which close it on the east.

In fine, in continuation of ("en avant de") this second part of the Druidical edifice is a third table-stone, whose dimensions do not exceed 1 m. by 3. It

reposes on two supporters only 1 m. high. A stone placed beside it served as a step to ascend it, and persons arrived by these graduated platforms at the grand table-stone at the bottom ("du fond"), on which the sacrifices were celebrated.

On the surface of this latter is a channel ("rigole") terminating in a basin which communicated, by a narrow and oblique opening, with the chamber below ("la chambre inférieure"). The priest placed himself under this opening, and received the blood of the victims, which inundated his face and his vestments, then raising himself on the platform, through the space which separates the two great tables, he exhibited himself, by the light of the torches, to the affrighted people, like a bloody phantom.

Under the Roman dominion human sacrifices were prohibited; but they were preserved under the name of "Taurobole". Inscriptions and medals have handed down to us the memory of this. As the Druidical altars were then abandoned, the gap was filled up ("on y suppleait") by *hollowing out a hole in the ground*, wherein the priest placed himself, and over which was laid, for the immolation of the victim, a movable plank.

The dolmen of La Chapelle Vendôme is one of the finest and most complete in France. Placed on an elevated table-land, it marked the separation-line of the Blasois from the Vendômois. In the eleventh century war having broken out between the Comtes de Blois et de Vendôme respecting the demarcation of their frontiers, the Vendômois constantly claimed the dolmen as the limit of their territory, and had it acknowledged as such, which makes historians say that it was a mere heap of stones placed there to indicate the boundary of the two Comtés.

The Blasois Marches are very rich in Druidical monuments. Near the Bourg of Landes, on ascending this branch of the Cisse, on an elevation overlooking the left bank of the little river, is a magnificent *inclined dolmen*, whose table-stone, 3 m. 50 c. long, by 3 m.

wide, reposed on eight supporters, of which only four
are now upright, but sufficient to maintain the equili-
brium; height above the ground, 1 m. 30 c., at the
upper end, and 48 c. at the lower end. The stone on
which this lower part reposes projects so as to serve as
a stepping-stone for ascending it. On the surface of
the table-stone we recognise the *channel destined to con-
duct the blood* from the upper to the lower part. " This
is the finest example that I know of this sort of dol-
men."

Another dolmen of the same kind exists beyond
Landes, to the west. Its supports have fallen down.
The remains of a third, entirely broken up, appear
nearly opposite the last, on the right bank of the Cisse.

Returning towards the east, at a hamlet called
" Bourges", a name eminently Celtic, we find a much
more important monument. This is an artificial cavern
whose monolithic roof is formed of one enormous stone,
3 m. long by 3 wide. Six supporters, three on the
right, and three on the left, sustain this gigantic roof.
These are immense, unworked stones, 1 m. thick, and
2 m. 20 c. high. They are so exactly united on their
sides as to leave no interstice. It is a *grotte aux fées*, a
name which indicates the abode of Druidical priest-
esses : in fact, the local tradition says that there anci-
ently existed here " un couvent de Sybilles". It now
serves as storeroom and bakehouse to a cottage built
against it.

At the branching off of the new road from Vendôme
to Blois is an upright, conical stone, which probably
marked the limit of the Gallic *oppidum* (of Vindoci-
num=Vendôme). It is a *peulvan*, 5 m. in circumfe-
rence, and 2 m. 20 c. in apparent height. It is directed
from east to west in its greatest thickness. It turns
on itself at Christmas night. There are no remains of
Gallic or Roman constructions on the site of the ancient
Château de Vendôme, although it is not to be doubted
that a Celtic fortress existed there.

The interior of the eminence on which the Château

de Vendôme was erected encloses one of those myste-
rious underground passages commonly found in ancient
Celtic localities. Some regard them as the work of the
seigneurs of the middle ages ; but neither charters, nor
chronicles, nor other authentic documents, nor proofs,
nor traditions indicate this. The opinion which attri-
butes them to the Gallic people seems to be the best
founded.

Cæsar affirms, in his *Commentaries*, that no people
were more skilful than the Celts in excavating works
under ground. These asylums were so numerous that
on the approach of a hostile army the inhabitants of
the country might conceal themselves, with all their
property, and seemed to disappear in the bosom of the
earth.   M. Baraillon, a most exact observer of Celtic
antiquities, remarks that underground passages existed
under all the Gallic towns erected on eminences, and
cites numerous examples in the Limousin, La Marche,
and Berri. (*Recherches sur les Monuments Celtiques,* pp.
156-309.)   Thus the hill on which rises the Château
d'Amboise encloses vast vaults whose origin is un-
known. (Baraillon's *Recherches sur les Monuments
Celtiques; Liber de Compositione Castri Ambaziac,* c. i;
Spicil. Acherii, t. iii.)

The city of Chartres itself, the capital of the *Carnu-
tes,* of which our country was a dependence, had no
other habitations in the commencement than caves
excavated in the steep flank which overlooks the Eure,
on the south side of the city.   " These caves", says
M. Chevard (*Hist. de Chartres,* tom. i), " great part of
which still remain in the quarters erected on the top
and in the flanks of the hill, between the north and
the south, served as retreats to the early inhabitants
of Chartres.   Few towns contain so many excavations.
Almost all the houses of note, and of a certain anti-
quity, such as the Palace of the Comtes, the early
churches, the old monasteries, the houses formerly
occupied by the bishop and canons, and numerous pri-
vate buildings, still contain, in great part, large sub-

terranean rooms, independently of the cellars ('caves et caveaux"), and frequently communicating with other underground passages cut in the rock."[1]

Cyclopean walls, composed of enormous, unworked stones, closed on the crest of the hill this natural *enceinte*. (" Erat enim ex quadratis immanissimis lapidibus constructa altisque turribus munita et idcirco urbs lapidum vocitata."[2]) Hence the name, "Town of Stones" (Stone Town, Ville de Pierres), a name of Chartres in the middle ages, which is only a translation of *Carnutes*, derived from the Celtic *cairn* (rock or stone). The modern name, Chartres, would seem to come from the Latin *carcer* (a den, and by extension a dungeon). This is also found in La Chartre, a little town within the limits of the Vendômois, and remarkable as a Celtic locality. We will speak farther on of the vast underground passages of Trôo, whose Gallic origin cannot be mistaken.

The extent of these artificial caves, the precautions taken to render them habitable, the traces which they offer of the abode of men and animals, all concur in proving that they served as places of refuge for entire populations.

If we may believe a vague tradition, the underground passages of Vendôme Château were formerly of considerable extent, on one side communicating with the crypt of the ancient church of St. Bienheuré, erected on the site of a Druidical sanctuary. All trace of this, however, is lost; but some fifty or sixty years ago chance led to the discovery of a gallery excavated in that part of the hill which borders on the Faubourg St. Lubin. In digging out a cellar in a very ancient *auberge* (the St. Jaques), situated at the entrance of the Faubourg, the lower opening of this gallery showed itself. Passing under some dark vaulting we arrive at a vast reservoir of *water*. The overflow of this spring escapes

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[1] The hill on which stands the city of Bourges (the *Avarium* of Cæsar) is honeycombed as a crypt-town.

[2] *Chronique d'Aganon.*

at the foot of the rock, forming a little stream which
runs into the neighbouring Loir a little above the
Pont Saint Georges. The gallery leading to the inner
basin bears the marks, on its rounded vaulting, of
human labour with the pickaxe. The cutting is of
remarkable perfection. Width of gallery, 1 m. 40 c.;
height, 2 m. 20 c. at the lower part, increasing gradu-
ally to 4 m. 20 c. at the upper part. The ascent may
be followed for 60 m.

Another gallery, 2 m. 40 c. wide, branches off from
this one under the reservoir, and appears to follow the
direction parallel to the hill-side of St. Lubin, but is
blocked up, after running 8 m., by a falling in, near
which are perceivable some holes in the rock, appa-
rently for door-hinges. Tradition affirms that this
gallery had an exit in the upper part of the Faubourg,
near the Fontaine St. Sulpice.

As to the upper gallery, it should have terminated
at the top of the hill, near the entrance of the court of
the Château. It is blocked up at a few mètres only
below the surface by some very old landslips, about
20 m. above the level of the street. The slope of this
gallery is so well managed that horses and cattle might
traverse it to water under ground, sheltered from the
sight and the shafts of the enemy.

These underground galleries are one of the most
curious sights at Vendôme. Their existence, unknown
in the last century, was probably forgotten in the
middle ages, for the Comtes de Vendôme had dug, at
great cost, a well of enormous depth at the opposite
end of the *enceinte* of their citadel.

Caves and unhewn stones, which served for altars
and territorial bounds, are the only monuments left us
by the Gauls. No traces of their habitations, nor even
of the walls of their towns, could remain, for almost
everywhere, according to Cæsar, they were of wood or
mud.

ECCLESIASTICAL APPOINTMENTS,

PATENT ROLLS, CHARLES II.

WE reproduce, for the benefit of our members, from "Appendix I to the Forty-Sixth Annual Report of the Deputy Keeper of Public Records", the following entries of "ecclesiastical appointments in Wales and the Borders." They are of considerable historical value as belonging to the period of the Restoration, and they help to fill up many gaps in the previous records of that period.

No. I.—Appointments of Archbishops and Bishops on the Patent Rolls, Charles II.

Bangor, Dean and Chapter of, *congé d'élire* to the, *vice* [Dr. Robert Price], deceased. Westm., 30 Oct. (17 Chas. II, p. 8, No. 4.)

" [Humphrey] Lloyd, S.T.P., Dean of St. Asaph, Bishop of, *vice* [Robert Morgan], late Bishop, deceased. Royal assent. Westm., 30 Oct. (25 Chas. II, p. 1, No. 8.)

" Humphrey Lloyd, S.T.P., Dean of St. Asaph, Bishop of; restitution of temporalities. Westm., 5 Dec. (25 Chas. II, p. 1, No. 7.)

Barlow, Thomas, S.T.P., Bishop of Lincoln, *vice* William Fuller, S.T.P., late Bishop, deceased. Royal assent. Westm., 7 June. (27 Chas. II, p. 3, No. 6.)

" Thomas, S.T.P., Bishop of Lincoln ; restitution of temporalities. Westm., 5 Aug. (27 Chas. II, p. 3, No. 5.)

Barrow, Isaac, S.T.P., Bishop of Sodor and Man, *vice* Samuel Rutter, late Bishop, deceased. Royal assent. Westm., 13 June. (15 Chas. II, p. 4, No. 30.)

Beaw, William, S.T.P., Bishop of Llandaff, *vice* William Lloyd, late Bishop, translated to Peterborough. Royal assent. Westm., 13 June. (31 Chas. II, p. 8, No. 27.)

" William, S.T.P., Bishop of Llandaff; restitution of temporalities. Westm., 4 July. (31 Chas. II, p. 8, No. 26.)

Bridgeman, Henry, S.T.P., Dean of Chester, Bishop of Sodor and Man, *vice* Isaac Barrowe translated to St. Asaph. Royal assent. 6 Sept. (23 Chas. II, p. 4, No. 1.)

Chester, Dean and Chapter of, *congé d'élire* to the, *vice* Brian Walton, S.T.P., late Bishop, deceased. Westm., 25 Jan. (13 Chas. II, p. 47, No. 25.)

Chester, Henry Ferne, S.T.P., Bishop of, *vice* [Brian Walton], late
    Bishop, deceased. Royal assent. Westm., 6 Feb. (14
    Chas. II, p. 26, No. 31.)

" Henry Ferne, S.T.P., Bishop of; restitution of temporalities.
    Westm., 3 March. (14 Chas. II, p. 26, No. 23.)

" Dean and Chapter of, *congé d'élire*, [*vice* Henry Ferne, late
    Bishop, deceased]. Westm., 7 April. (14 Chas. II, p. 26,
    No. 15.)

" George Hall, S.T.P., Bishop of, [*vice* Henry Ferne, late
    Bishop, deceased.] Royal assent (?). Westm., 12 June.
    (14 Chas. II, p. 2, No. 53 ; p. 26, No. 7.)

" John Pearson, S.T.P., Bishop of, *vice* [John Wilkins], late
    Bishop, deceased. Royal assent. Westm., 11 Jan. (24
    Chas. II, p. 5, No. 3.)

Crofts, Herbert, S.T.P., Bishop of Hereford [*vice* Nicholas Monkes,
    S.T.P., late Bishop, deceased]. Royal assent. Westm.,
    3 Feb. (14 Chas. II, p. 26, No. 32.)

" Herbert, S.T.P., Bishop of Hereford; restitution of tempo-
    ralities. Westm., 3 March. (14 Chas. II, p. 26, No. 24.)

Davyes (Davies), Francis, S.T.P., Bishop of Llandaff, *vice* Hugh
    Lloyd, late Bishop, deceased. Royal assent. Westm.,
    21 Aug. (19 Chas. II, p. 2, No. 41.)

" Francis, S.T.P., Bishop of Llandaff; restitution of tempo-
    ralities. Westm., 11 Sept. (19 Chas. II, p. 5, No. 16.)

Dolben, John, S.T.P., Bishop of Rochester, Archbishop of York,
    vice [Richard Sterne], late Archbishop, deceased. Royal
    assent. Westm., 9 Aug. (35 Chas. II, p. 3, No. 4.)

" John, Bishop of Rochester, Archbishop of York ; restitution
    of temporalities. Westm., 22 Aug. (35 Chas. II, p. 4,
    No. 4.)

Ferne, Henry, S.T.P., Bishop of Chester [*vice* Brian Walton, late
    Bishop, deceased]. Royal assent. Westm., 6 Feb. (14
    Charles II, p. 26, No. 31.)

" Henry, S.T.P., Bishop of Chester; restitution of temporali-
    ties. Westm., 3 March. (14 Chas. II, p. 26, No. 23.)

Glemham, Henry, S.T.P., Bishop of St. Asaph, *vice* [George Griffith],
    late Bishop, deceased. Royal assent. Westm., 5 Sept.
    (19 Charles II, p. 5, No. 11.)

" Henry, S.T.P., Bishop of St. Asaph ; restitution of tempo-
    ralities. Westm., 23 Oct. (19 Chas. II, p. 5, No. 7.)

Hereford, Nicholas Monck, S.T.P., Bishop of. Royal assent. Westm.,
    21 Dec. (12 Chas. II, p. 40, No. 2.)

" Nicholas Monck, S.T.P., Bishop of; restitution of tempo-
    ralities. Westm., 7 Feb. (13 Chas. II, p. 45, No. 6.)

" Dean and Chapter of, *congé d'élire* to the, *vice* Nicholas
    Monck, S.T.P., late Bishop, deceased. Westm., 14 Jan.
    (13 Chas. II, p. 47, No. 21.)

" Herbert Crofts, S.T.P., Bishop of, *vice* Nicholas Monck,
    S.T.P., late Bishop, deceased. Royal assent. Westm.,
    3 Feb. (14 Chas. II, p. 26, No. 32.)

Hereford, Herbert Crofts, S.T.P., Bishop of; restitution of tempo-
    ralities. Westm., 3 March. (14 Chas. II, p. 26, No. 24.)
Llandaff, Archdeacon and Chapter of, *congé d'élire* to the, *vice* Hugh
    Lloyd, S.T.P., late Bishop, deceased. Westm., 16 July.
    (19 Chas. II, p. 2, No. 32.)
    ,,   Francis Davies, S.T.P., Bishop of, *vice* Hugh Lloyd, late
    Bishop, deceased. Royal assent. Westm., 21 Aug. (19
    Chas. II, p. 2, No. 41.)
    ,,   Francis Davies, S.T.P., Bishop of; restitution of tempo-
    ralities. Westm., 11 Sept. (19 Chas. II, p. 5, No. 16.)
    ,,   Archdeacon and Chapter of, *congé d'élire* to the, *vice* Francis
    Davies, S.T.P., late Bishop, deceased. Westm., 1 April.
    (27 Chas. II, p. 6, No. 16.)
    ,,   William Lloyd, S.T.P., one of the King's chaplains, Bishop
    of, *vice* Francis Davies, late Bishop, deceased. Royal
    assent. Westm., 13 April. (27 Chas. II, p. 6, No. 15.)
    ,,   William Lloyd, S.T.P., Bishop of; restitution of tempo-
    ralities. Westm., 7 May. (27 Charles II, p. 6, No. 14.)
    ,,   Archdeacon and Chapter of, *congé d'élire* to the, *vice* Wil-
    liam Lloyd, S.T.P., translated to Peterborough. Westm.,
    22 May. (31 Chas. II, p. 8, No. 29.)
    ,,   William Beaw, S.T.P., Bishop of, *vice* William Lloyd, late
    Bishop, translated to Peterborough. Royal assent.
    Westm., 13 June. (31 Chas. II, p. 8, No. 27.)
  - ,,   William Beaw, S.T.P., Bishop of; restitution of tempo-
    ralities. Westm., 4 July. (31 Chas. II, p. 8, No. 26.)
Lloyd [Humphrey], S.T.P., Dean of St. Asaph, Bishop of Bangor,
    vice [Robert Morgan]. late Bishop, deceased. Royal
    assent. Westm., 30 Oct. (25 Chas. II, p. 1, No. 8.)
    ,,   Humphrey, S.T.P., Dean of St. Asaph, Bishop of Bangor;
    restitution of temporalities. Westm., 5 Dec. (25 Chas. II,
    p. 1, No. 7.)
    ,, . William, S.T.P., one of the King's chaplains, Bishop of Llan-
    daff, *vice* Francis Davies, late Bishop, deceased. Royal
    assent. Westm., 13 April. (27 Chas. II, p. 6, No. 15.)
    ,,   William, S.T.P., Bishop of Llandaff; restitution of tempo-
    ralities. Westm., 7 May. (27 Chas. II, p. 6, No. 14.)
    ,,   William, S.T.P., late Bishop of Llandaff, Bishop of Peterbo-
    rough, *vice* Joseph Henshaw, S.T.P., late Bishop, deceased.
    Royal assent. Westm., 24 April. (31 Chas. II, p. 8, No. 31.)
    ,,   William, S.T.P., Bishop of Peterborough ; restitution of tempo-
    ralities. Westm., 29 May. (31 Chas. II, p. 8, No. 28.)
    ,,   William, S.T.P., Dean of St. Asaph[1] [Bangor], and one of the
    chaplains in ordinary to the King, Bishop of St. Asaph,
    vice Isaac Barrow, S.T.P., late Bishop, deceased. Royal
    assent. Westm. (undated). (32 Chas. II, p. 1, No. 4.)
    ,,   William, S.T.P., Bishop of St. Asaph, restitution of tempo-
    ralities. Westm., 13 Oct. (32 Chas. II, p. 3, No. 8.)

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[1] *Sic* on Pat. Roll.

Pearson, John, S.T.P., Bishop of Chester, *vice* [John Wilkins], late Bishop, deceased. Royal assent. Westm., 11 Jan. (24 Charles II, p. 5, No. 3.)

Peterborough, William Lloyd, S.T.P., late Bishop of Llandaff, Bishop of, *vice* Joseph Henshaw, S.T.P., late Bishop, deceased. Royal assent. Westm., 24 April. (31 Chas. II, p. 8, No. 31.)

,,   William Lloyd, S.T.P., Bishop of; restitution of temporalities. Westm., 29 May. (31 Chas. II, p. 8, No. 28.)

St. Asaph, Henry Glemham, S.T.P., Bishop of, *vice* [George Griffith], late Bishop, deceased. Royal assent. Westm., 5 Sept. (19 Charles II, p. 5, No. 11.)

,,   Henry Glemham, S.T.P., Bishop of; restitution of temporalities. Westm., 23 Oct. (19 Chas. II, p. 5, No. 7.)

,,   Dean and Chapter of, *congé d'élire* to the, *vice* Isaac Barrow, S.T.P., late Bishop, deceased. Westm., 14 July. (32 Chas. II, p. 1, No.1.)

,,   William Lloyd, S.T.P., one of the chaplains in ordinary to the King, Dean of St. Asaph[1] [Bangor], Bishop of, *vice* Isaac Barrow, S.T.P., late Bishop, deceased. Royal assent. Westm. (undated). (32 Chas. II, p. 1, No. 4.)

,,   William Lloyd, S.T.P., Bishop of; restitution of temporalities. Westm., 13 Oct. (32 Chas. II, p. 3, No. 8.)

St. David's, Precentor and Chapter of, *congé d'élire* to the, *vice* William Lucy, S.T.P., late Bishop, deceased. Westm., 19 Oct. (29 Chas. II, p. 3, No. 2; p. 4, No. 3; under date of 17 Oct.)

,,   William Thomas, S.T.P., Dean of Worcester, Bishop of, *vice* William Lucy, S.T.P., late Bishop, deceased. Royal assent. Westm., 10 Jan. (29 Chas. II, p. 3, No. 1; p. 4, No. 2.)

,,   William Thomas, S.T.P., Dean of Worcester, Bishop of; restitution of temporalities. Westm., 29 Jan. (29 Chas. II, p. 2, No. 1.)

,,   Precentor and Chapter of, *congé d'élire* to the, *vice* William Thomas, S.T.P., late Bishop, translated to Worcester. Westm., 20 Sept. (35 Chas. II, p. 5, No. 5.)

Sodor and Man, Isaac Barrow, S.T.P., Bishop of, *vice* Samuel Rutter, late Bishop, deceased. Royal assent. Westm., 13 June. (15 Chas. II, p. 4, No. 30.)

,,   Henry Bridgeman, S.T.P., Dean of Chester, Bishop of, *vice* Isaac Barrow, translated to St. Asaph. Royal assent. 6 Sept. (23 Charles II, p. 4, No. 1.)

,,   John Lake, S.T.P., Canon Residentiary of York and Archdeacon of Cleveland, Bishop of, *vice* Henry Bridgeman, S.T.P., late Bishop, deceased. Royal assent. Westm., 14 Nov. (34 Chas. II, p. 8, No. 12.)

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[1] *Sic* on Pat. Roll.

Thomas William, S.T.P., Dean of Worcester, Bishop of St. David's, *vice* William Lucy, S.T.P., late Bishop, deceased. Royal assent. Westm., 10 Jan. (29 Chas. II, p. 3, No. 1; p. 4, No. 2.)

„   William, S.T.P., Dean of Worcester, Bishop of St. David's; restitution of temporalities. Westm., 29 Jan. (29 Chas. II, p. 2, No. 1.)

„   William, Bishop of St. David's, Bishop of Worcester, *vice* [James Fleetwood], late Bishop, deceased. Royal assent. Westm., 22 Aug. (35 Chas. II, p. 5, No. 10.)

„   William, Bishop of St. David's, Bishop of Worcester; restitution of temporalities. Westm., 1 Sept. (35 Chas. II, p. 5, No. 8.)

Worcester, William Thomas, Bishop of St. David's, Bishop of, *vice* [James Fleetwood], late Bishop, deceased. Royal assent. Westm., 22 Aug. (35 Chas. II, p. 5, No. 10.)

„   William Thomas, Bishop of St. David's, Bishop of; restitution of temporalities. Westm., 1 Sept. (35 Chas. II, p. 5, No. 8.)

York, John Dolben, S.T.P., Bishop of Rochester, Archbishop of, *vice* [Richard Sterne], late Archbishop, deceased. Royal assent. Westm., 9 Aug. (35 Chas. II, p. 3, No. 4.)

„   John Dolben, Bishop of Rochester, Archbishop of; restitution of temporalities. Westm., 22 Aug. (35 Chas. II, p. 4, No. 4.)

No. II.—Presentations on the Patent Rolls, Charles II.

Arderne, James, S.T.P., Dean of Chester, *vice* Henry Bridgman, deceased. Westm., 28 June. (34 Chas. II, p. 2, No. 23.)

Awbrey, William, yeoman, sexton in the church of Nantmell, commonly called Trey-yr-Gloch, co. Radnor, *vice* Hugh Lloyd of Gardd Vage, deceased, 21 June. (12 Chas. II, p. 19, No. 184.)

Barnett, Nathaniel, clk., rector of Newtown, co. Montgomery. Westm., 16 July. (12 Chas. II, p. 1, No. 398.)

Beeston, Richard, clk., M.A., vicar of St. Alkmonds, co. Salop, Lichfield and Coventry dioc. Westm., 11 Oct. (14 Chas. II, p. 19, No. 135.)

Benson, Edward, clk., Treasurer of Hereford Cathedral. Westm., 21 July. (12 Chas. II, p. 19, Nos. 112, 113.)

„   George, clk., Prebendary or Canon of Wellington in Hereford Cathedral, co. Heref. Westm., 9 July. (12 Chas. II, p. 19, Nos. 153, 154.)

„   George, clk., Archdeacon of Hereford, *vice* John Hughes, S.T.P., deceased. Westm., 19 July. (12 Chas. II, p. 3, No. 22; p. 19, No. 116.)

Bevan, Thomas, clk., M.A., vicar of Llandilo Vaure, co. Carmarthen, St. David's dioc. Westm., 7 Nov. (17 Chas. II, p. 3, No. 39.)

Bidwell, Robert, clk., M.A., rector of New Radnor, co. Radnor. Westm., 16 July. (12 Chas. II, p. 1, No. 397.)

 ,, Robert, clk., Canon or Prebendary of Llandegley in the collegiate church of Brecon, dioc. St. David's, *vice* John Ambler, deceased. Westm., 27 Aug. (12 Chas. II, p. 4, Nos. 166, 167.)

Birch, Thomas, clk., presentation to the third portion of the rectory of Brumyard, co. Heref., *vice* Richard Hill, clk., deceased. Westm., 31 Aug. and 15 March. (12 Chas. II, p. 4, No. 179; p. 19, No. 9.)

 ,, Thomas, rector of Hampton Bishop, co. Heref., *vice* William Hall, resigned. Westm., 8 Sept. (12 Chas. II, p. 4, No. 131.)

 ,, Thomas, clk., presentation to the second part or portion of the prebend or rectory of Bromyard, co. and dioc. of Heref. Westm., 27 June. (16 Chas. II, p. 19, No $\frac{1}{59}$.)

Bonnett, William, clk., vicar of Bridstowe, co. Heref. Westm., 18 Sept. (12 Chas. II, p. 1, No. 146.)

Bowen, John, clk., rector of Llanthetty, co. Brecon. Westm., 7 July. (12 Chas. II, p. 1, No. 410.)

 ,, Philip, clk., rector of Llanvihangel Penbedo, co. Pembroke, St. David's dioc., *vice* Rhoderick Humfreyes, clk., deceased. Westm., 25 May. (13 Chas. II, p. 47, No. 228.)

Brabourne, William, clk., rector of Nangle, *alias* Angulo, co. Pembroke. Westm., 26 June. (12 Chas. II, p. 19, No. 182.)

 ,, William, clk., Prebendary of Eyewithington in Hereford Cathedral. Westm., 30 July. (12 Chas. II, p. 19, Nos. 43, 44.)

Bridgeman (Bridgman), Charles, clk., M.A., rector of Llanrhaider yn Cynmerick, Bangor dioc., and province of Canterbury. Westm., 13 Oct. (17 Chas. II, p. 8, No. 3.)

 ,, Henry, clk., Dean of Chester, *vice* [William] Nicholls, deceased. Westm., 16 July. (12 Chas. II, p. 3, No. 117; p. 19, No. 135.)

Butler, Arnold, clk., vicar of Loughor, co. Glamorgan. Westm., 30 Aug. (12 Chas. II, p. 1, No. 214.)

 ,, John, clk., vicar of Kenfig, co. Glamorgan, Llandaff dioc. Westm., 2 Dec. (13 Chas. II, p. 47, No. 122.)

Buttolph, Thomas, rector of Northop, co. Flint. Westm., 1 Aug. (12 Chas. II, p. 2, No. 114.)

(To be continued.)

THE TRIAL OF LORD FERRERS.

THE following curious account, written by an eye-witness, belongs to a period when newspapers were few, and their place had to be supplied by letters. For it I am indebted to Col. Jones-Mortimer of Plas Newydd, Llanfair, near Ruthin, to whose great-grandfather it was addressed.

Dr. Wilson is described elsewhere as "belonging to a family which, when Liverpool was little more than a small fishing town, was the oldest and chief family connected with the neighbourhood". An account of the trial and execution appeared in *The Gentleman's Magazine* for 1860. Lord Ferrers was condemned for the murder of his steward, and executed at Tyburn by hanging. Afterwards his body was conveyed to Surgeons' Hall, where incisions were made as for dissection. It was then allowed to be privately buried in the church of Breedon-on-the-Hill, Leicestershire.

Temple. April 24th, 1760.

Dr Wilson,

Ab^t ten days ago I set down to write to you, but was hinder'd from finishing my letter; and indeed I am now glad of it, since I am able to send you some account of L^d Ferrers's Tryal, wch you was so desirous of having. Yesterday sennight (the 1st day), having no opportunity of being present, I was obliged to be contented wth seeing the Procession, wch did not much strike me. First came the Constables & Beadles, then the Prisoner in his own Coach, guarded on each side by the Yeomen of the Guard; before & after the Coach marched 50 or 60 of the Foot Guards, headed by an Officer, the Drums beating all the Way; the Blinds of the Coach were drawn up so high as to prevent L^d Ferrers from being seen by the incredible Numbers assembled for y^t purpose.

The next Morning, between 7 and 8 o'Clock, I received a Tickett for Admission in Bed. You may be sure I hurried down to Westminster immediately, fasting, and with only a little piece

of Bread in my Pockett. On coming to the Palace Yard, joining to the Hall, I found it filled wth Troops, 15 men out of every Company, of the 3 Regiments of Foot Guards, with Officers & Colours, drawn up 3 Deep all round ye Square, wth fixed Bayonetts. Thro' these every one of all Ranks were obliged to walk ; no Chairs admitted, nor any Coaches, but the Prisoner's, & L^d Steward's Trains allowed to pass. Having shown my Tickett at 3 Places I got into the Court, wch was filled wth scarce anything but Jewells, & Gold, & Silver. Many of the People had been there from 6 o'Clock. I will endeavour to describe the Court to you, but fear I shall fail in the Attempt.

At the upper End of the Court was a most magnificent Throne under a Canopy of Crimson Velvett, wth a Chair of the same, erected for the King, if he had chose to be present. Upon the 2nd step of ye Throne was a Crimson Velvett Chair, for the L^d High Steward ; on the right Hand of the Throne was the King's Box, and on the Left the Prince of Wales's. On the right Hand Side of the Hall, near the King's Box, was one for the Foreign Ministers. The 2 first rows of seats, nearest the Pitt, were kept for the Peeresses and Peers' Daughters. All the other Benches on that Side, in the form of a Playhouse gallery, were for Gentlemen and Ladies ; & above all these, at allmost the very Top of the Hall, was a gallery, partly for L^d Lincoln & his Friends, and the rest for the Board of Works. On the other Side of the Court, and near the Prince of Wales's Box, was one for the D. of Cumberland : behind that one for the L^d Steward's Family and Friends ; the 2 first Rows next the Pitt for the Peeresses, the seats above for Gentlemen & Ladies, and the gallery above for the Board of Works. Below the Throne, on the Woolpacks, sat the Judges ; at the Table the Clerks, Masters in Chancery, & King's Council. On the Right Hand of the Pitt sat the Archbishops & Bishops ; on the Left the Dukes, Officers of State, & Marquises ; & in the Middle & at the Bottom the Earls, Viscounts, & Barons. At the end of the Pitt, opposite the Throne, was the Bar, wide enough for 3 or 4 persons a breast ; on each side a little Pew for the Attorney & Solicitor General. Behind were 2 Rows of Seats for the Dutchesses ; above these was a Box for the Duke of Ancaster, as L^d Great Chamberlain of England, & *his* Friend. The other Benches were disposed of as those on the Sides of the Court. All the Court was hung wth fine Red Cloth.

About ½ an Hour past Eleven the Procession from the House of Peers began. First a Serjeant at Arms wth his Mace, then the 20 Gentlemen, Attendants to the L^d Steward, 2 & 2 ; then the Masters in Chancery, King's Council & Clerks ; then the

Judges; after them Peers' sons; then 3 Serjeants at Arms wth Maces; then the Barons, Bishops, Viscounts, Earls, Marquisses, & Dukes; after them 3 more Serjeants at Arms wth Maces, Heralds, Gentlemen Usher of the Black Rod, Gentleman wth the L^d Steward's white wand; and last his Grace the L^d Steward wth his Train born by 2 Pages; a party of the Yeomen of the Guard closed the Procession. All were in their Scarlet Robes trimmed wth Ermin according to their Degrees, & as they passed by the Throne to their Places, they all bowed very low, one by one, in Seniority, the Juniors going first.

Being all seated, a Serjeant at Arms made Proclamation for all Persons of what Rank soever to keep Silence, on pain of Imprisonment, and then ordered the Lieutenant of ye Tower to bring the Prisoner to the Bar; he was immediately brought, & kneeled. Then the L^d Steward bid him rise, wch he obeyed; the Lieutenant stood on his Right, and the Gentleman Gaoler of the Tower on his Left Hand, wth the Ax, the Edge turned from the Prisoner. The Prisoner's Witnesses were then called, to the number of, I think, 8 or 9. They all endeavoured, but in vain, to prove him Lunatick, and their Arguments for it were, that he grinned, & spitt in the glass, muttered, & talked often to himself, & drank something, I've forgot what, out of the Spout of a Coffee Pott, & fell often into most violent Transports of Passion. Amongst them were 2 of his Brothers, who went farther than the Rest, but cou^d do him no service. After their Examination the Sollicitor General summed up the Evidence in an exceeding clear, elegant manner, & proved by the Authority of L^d C. J. Hale that the Dementia affectata, or Drunkeness, a Plea wch L^d Ferrers's Council urged for him, would not avail, for by the Laws of England No Person shall have Privilege by this voluntary, contracted Madness, but shall have the same Judgment as if he were in his right Senses. He proved, moreover, by the same authority, that partial Insanity w^d not serve him, for, says Hale, "Such a Person as labouring under melancholy Distempers, has yet ordinarily as great Understanding as ordinarily a Child of 14 years hath, is such a Person as may be guilty of Treason or Felony." The Sollicitor gained great applause, & indeed most deservedly. This murder was proved to be as premeditated & malicious as cou^d be perpetrated.

After he had done, the L^d Stew^d asked the L^ds if it was their pleasure to adjourn to their House, & upon their assenting, they all went out in the same Order they came in. In ab^t ½ an Hour they returned, but without the Bishops, who never vote in Cases of Blood, and then the L^d Steward asked their opinions, beginning wth L^d Littleton, ye youngest Baron, in this Manner:—

"George L^d Littleton, you have heard Lawrence Earl Ferrers tried for Murder & Felony, whereof he stands indicted. What says your Lordship, is he guilty, or not guilty ?" To which L^d Littleton, standing up uncovered, & laying his Right Hand upon his Left Breast, replied, "Guilty, upon my Honour." In this manner the L^d Steward asked them one by one, going upwards, & all, to a Man, brought the Prisoner in guilty. Upon wch the Prisoner was brought to the Bar, & acquainted wth their Lordships' Judgment. This ended the Business on Thursday ab^t 5 o'clock in the Afternoon.

On Friday I got there a little after eight. At $\frac{1}{2}$ an Hour past One the Procession came in, the Bishops excepted, & the Prisoner was brought to the Bar. His Grace then address'd himself to him : "Lawrence Earl Ferrers, you have been tried for Murder and Felony, whereof you stood indicted, & your Peers have unanimously found you Guilty. What have you to say why Judgment of Death sh^d not be passed upon you ?" L^d Ferrers then read a Paper, wch one of the Clerks repeated to the Court, the substance of which was that "he begged pardon of their Lordships for having given them so much Trouble ; that he was advised to plead Lunacy, & hoped the Peers would recommend him to the King's mercy." The L^d Steward asked him if he had anything more to offer, and on his answering "No", he then begun his Speech, wch he opened wth saying how much his Majesty's Love of Justice and Mercy had endeared him to all his subjects ; that great as his Love of Justice was, he was more inclined to mercy where it c^o be shewn ; but that the Crime of which his Lordship was proved guilty was of so crying & so heinous a Nature, that there was no Room to expect it. He then proceeded to harangue upon Murder, & concluded wth the Sentence that "you, Lawrence Earl Ferrers, be carried back to the Prison of the Tower of London, & on Monday next be carried to the place of Execution, where you shall be hanged by the Neck untill you are dead, & your Body afterwards be dissected, & God Almighty have mercy on your Soul."

After a little pause he addressed himself to the Prisoner again : "My Lord, I am to acquaint your Lordship, by order of the House of Peers, & Advice of the Judges, whom we have consulted, that as you have petitioned for a little Respite, they have indulged you till May 5th. During this Interval your Relations & Friends will be allowed Access to you, & you will have the assistance of some of the ablest Divines of the Protestant Church to purge your Soul from the guilt wth wch it is overwhelmed, & to prepare you for the awfull scene."

As soon as the Sentence begun, the Gaoler begun to turn the

Axe till the Edge came full against the Prisoner. Then the L^d Steward called for his Staff, wch was given him upon the knee (as everything else during that time). His Grace immediately broke it, & declared his Commission of Lord High Steward void, & left the Chair of State, & came down to the Woolpack wth the Seals, as L^d Keeper again.

I had forgot to mention that in the Procession to Westminster the L^d Steward's Train soon followed the Prisoner's. He had 5 Coaches, and a pair preceded him, & then came in his State Coach & six fine Horses, all decked wth Ribbons, & led by Pages; all the Servants attending the 5 State Coaches in his own livery. The Guards all rested to him, the Drums ruffled, the Colours dropt, & the Officers saluted him wth their Spontoons. At the Door, where he alighted, he was received by his own Guard and Col^s Guard of 100 Men, wch payed him the same Honours as the King.

L^d Moreton asked if the Prisoner could distinguish between an immoral & a moral action. He was proved fully capable of doing it; ergo not Mad.

Nothing but a Coronation can equal this grand sight. Some say this is finer and more regular. L^d Ferrers is of an *exceeding mean* appearance, & *seemed* not affected wth his Sentence.

I would have wrote to Mortimer & Blake, but must now defer it till Saturday. Comp^{ts} to them and all friends.

Y^{rs} Thos Weddell.

Write by the return of the post.

THE ANNUAL MEETING OF THE ASSOCIATION.

THIS Meeting will be held at Swansea on Monday, August the 23rd, and following days, under the presidency of Mr. JOHN TALBOT DILLWYN LLEWELYN of Penllergare. A strong Local Committee has been formed, with the Mayor (W. J. Rees, Esq.) as Chairman, and Mr. Walter Lewis, C.E., as Hon. Secretary.

On the first evening His Worship the Mayor will publicly receive the President, and Officers, and Members of the Association, and the President will deliver his inaugural address.

The excursion on Tuesday will be to Margam Abbey, where a paper will be read in the Chapter House on the history of this Cistercian house, by Mr. S. C. Gamwell; and thence to Neath Abbey, where a paper will also be read by Mr. J. S. Sutton on the history of the Abbey.

On Wednesday the excursion will be to North Gower, including the tumulus at Penycrick, near Kilibion; Llanrhidian Church, with

its early stone coffin, stone pillory, and other remains; Weobley Castle, where the Rev. J. D. Davies, author of the *History of West Gower*, will read two papers; Samson's Jack Maenhir; and King Arthur's Stone.

On Thursday, Swansea Castle will be visited, and described by Mr. R. Capper; the Hospital of St. David, in St. Mary's Street, on which Mr. J. Buckley Wilson will read a paper; and the parish Church of St. Mary, on which a paper will be read by Mr. Gamwell. The Members will then proceed, by invitation of the President, to Penllergare; after which some Roman encampments on Carn Goch, and other Roman remains, will be inspected.

The last excursion, on Friday, will be to South Gower, where Park-le-Breos and the Chamber Tumulus will be described by Sir H. Hussey Vivian, Bart., M.P. Pennard Church and Bone-Caves, Bacon Hole, Minchion Hole, are to be described in a paper by Mr. C. H. Perkins; Bishopston Church and Valley, Merton, and on to Oystermouth Castle, upon the history of which Mr. T. P. Martin will read a paper.

It will thus be seen that not only places of great interest will be visited, but also that care has been taken to have them well described by papers on the spot; and as the country is, in many respects, very attractive, and the excursions will all be by carriage, a most pleasant and successful week may be anticipated.

Obituary.

R. KYRKE PENSON, F.S.A.

RICHARD KYRKE PENSON was the eldest son of the late Mr. Thomas Penson, F.R.I.B.A., and M. Inst. C.E., architect, of Wrexham, who held the appointment of county surveyor in Denbighshire and Montgomeryshire. He was, we believe, born in Oswestry, and was in his seventy-first year at the time he died, on May 22nd last. He was sent to London to prosecute his studies for about five years, from 1843 to 1848, during which period he became a member of the old Water Colour Society, of which Mr. Henry Warren was at that time President. Mr. Penson became an early exhibitor, and had then acquired some distinction as a water-colour painter. This connection lasted for many years afterwards, during which he continued to exhibit very clever and effective sketches. He also was elected an F.S.A. and F.R.I.B.A. In 1852 he read a paper on Ludlow Church, before our Association, at the Ludlow Meeting in that year.

In or about the year 1857 he was appointed county surveyor for Carmarthenshire and Cardiganshire, and was then associated with Mr. A. Ritchie, now of Chester, architect, who subsequently became his partner and successor. Mr. Penson then acquired a very exten-

sive practice. He went to live at Ferryside, Carmarthenshire, and Mr. Ritchie established the offices at Swansea, conducting, among other works then in hand, extensive alterations and repairs at Dynevor Castle for Lord Dynevor.

In 1859 Mr. Penson's father died, and his son succeeded him in most of his public appointments; and the younger son, Mr. Thomas Mainwaring Penson, became well known and established in practice as an architect at Chester, where he died in June 1864. Besides repairs at Dynevor Castle, Llandilo, Carmarthenshire, Mr. R. K. Penson designed alterations and additions to Bronwydd, in the same county, for Mr., afterwards Sir T. D. Lloyd, Bart.; the new church of St. Mark, Wrexham; a new residence for Mr. F. R. Roberts, near Aberystwyth; the restoration of St. Peter's Church, Ruthin, Denbighshire; St. David's Church, Carmarthen; the new vicarage houses for St. David's and St. Peter's churches, Carmarthen; Christ Church (new) and St. Peter's Church Schools, Carmarthen; and St. Peter's new Church, Llanelly. At Swansea and in the neighbourhood the following works were executed by him: new church and school-buildings at the Cockit; new National Schools, Oystermouth Road; rebuilding and restoration of Oystermouth Church; additions to Kilvey Church; also the restoration of Llanrhidian and Penmaen churches; and new church at Morriston; in Pembrokeshire, the churches at Amroth, Angle, St. Petrox, Roch, and Rosemarket. Also in Carmarthenshire the following churches were rebuilt, altered, and restored according to his plans,—Llandarog, Llanedy, Llanllwch, Llandefeilog, Bettws, Mothvey, Merthyr, Llanglydwen, Llanfihangel y Croydden, Laugharne, and Llanilar. He was also engaged upon residences and parsonage-houses: at Talgarth, for Captain Thruston; Llidiarde, near Aberystwyth; at Westfa, Llanelly, for Mr. C. W. Nevill; new vicarage, Llanedy; National Schools at Aberystwith; new church, schools, and residence at Ferryside, Carmarthenshire; Brymbo and Minera new schools, Denbighshire; new offices and buildings for the Provincial Insurance Company, Wrexham; new schools at Ludlow; schools and dispensary, Oswestry; Penybont new church, near Oswestry, and upon numerous county works.

Mr. Penson died at his residence, Dinham House, Ludlow, after a long and painful illness, and was buried in Ludlow Cemetery. He was a magistrate for the borough, and acted as the Local Secretary of our Association for Shropshire.

Reviews.

A History of West Gower, Glamorganshire. By J. D. Davies, M.A., Rector of Cheriton and Llanmadoc. Part I, 1877.
Historical Notices of the Parishes of Llanmadoc and Cheriton, in the Rural Deanery of West Gower, Glamorganshire. Part II, 1879.
Historical Notices of the Parishes of Llangennydd and Rhosili, in the Rural Deanery of West Gower. Part III, 1885. Swansea: printed by H. W. Williams at the *Cambrian* Office.

We owe an apology for so long a delay in noticing this important contribution to the history of Glamorganshire, and we have the more satisfaction in drawing attention to it now in view of the approaching visit of the Association.

Mr. Davies enumerates in his Preface some of the attractions which the district possesses for the antiquary. "Mentioned as it is in the *Triads*, abounding in ancient military works and old baronial castles, it has been the scene of many a ferocious fight, and has also heard within its bounds the voices of some of the most notable saints of the days of old......It is one of those places that claim the honour of being the birthplace of the great St. Patrick....Numerous fossil bone-caves pierce the frontage of its cliffs; the cradle of many a wild and romantic legend, it would be difficult to find a locality of such limited dimensions so full of interest to the traveller and archæologist." And yet he tells us that "beyond the masterly account of the date and architecture of the churches" by Mr. Freeman, "its history has never been written"; and so, with commendable zeal and painstaking industry, he sets about removing the reproach, and adding what promises to prove, when completed, no unworthy portion of the history of the county.

The First Part, divided into chapters, takes up the general history of the district. The other parts treat in detail of the respective parishes. Thus, chapter i discusses "the origin and meaning of the word Gower", and gives some information respecting its early inhabitants,—a difficult thesis, as may well be believed. For the name many meanings have been suggested, according to its supposed derivation; from—(1) *Gwyr* (Men), from the fancied resemblance of the "pitched stones" which abound in the country to the human form, whence the name attached to them of "Meini Gwyr"; but, unluckily for this theory, "Meini Gwyr" does not mean "Stone Men", which would be "Gwyr Maen", but the "Stones of Heroes". (2) *Obry-Wyr*, "the Men of Yonder Land", as distinguished from those of Eastern Glamorganshire; and this is backed up by a somewhat irrelevant discursus on Hebrew analogy. (3) *Gwyr*, "fertile",

which may be appropriate enough now, but hardly suited to the period when the name was first given. (4) *Gŵyr*, "sloping", which is sufficiently accurate as a description, but hardly satisfactory. Still less so is that (5) to which Mr. Davies gives his adhesion, as *Go-hir*, "rather long", but which appears to us rather weak. (6) Another form is that of Gwair (Caer Wair), in Taliesin's poem; but Mr. Davies says, rightly enough, that " the Fortress of *Hay*" is a meaning at once ridiculous and unintelligible". But then the word need not mean " hay" at all, but be a proper name,—" the Fortress of Gwair"; and we know at least of a parish in Merionethshire whose dedication is said to be St. Gwair, but is always written Llan Gower.[1] By the way, we see no suggestion of any connection with the name of the river " Ogwr", which may be quite as likely a clue as any of those that have been noticed. Another name, however, given to it is said to have been that of *Rheged*, " a gift", commemorating a grant made to Urien, one of Arthur's Knights. We come, however, to more reliable ground when we find attention drawn to the preponderance of Welsh names in the interior, though Welsh has ceased to be spoken there, to the number of Danish names on the coast, and the comparatively small number of Saxon names in either part. The earliest historical mention appears to be that of Nennius, who speaks of Cunedda driving out the Irish during the latter half of the fourth century, A.D. 350-400.

Christianity is assumed to have been introduced about the middle of the sixth century, because there are churches dedicated to SS. David, Madoc, Cynnyd, and Illtyd of that era; and this is a fair ground of inference, although it may need to be borne in mind that, on the one hand, later dedications may bear the name of earlier saints, and, on the other, Fagan, and Dwyfan, and Medwy, who evangelised the neighbourhood four centuries earlier, were not likely to have overlooked a point so near them. We hesitate, indeed, to adopt the language of our author when he writes that " its history now begins to be surrounded with the greatest possible interest, coming before us as it does at a time when the power and the glory of Wales was at its zenith, the age of chivalry and romance, and having as a resident in this remote corner of it the celebrated Urien Rheged, one of the most famous of King Arthur's Knights, who, with his treacherous wife, Morgan Le Fay, doubtless entertained the renowned Peredur and others on that wonderful journey through the world in search of the Cauldron of Inspiration and the Symbolic Lance," etc.; but we willingly accept the picture as a pleasing contrast to set off the more prosy account of the cruel ravages of the marauding Danes upon the coast, and of the more peaceful settlement of the Flemings in the interior. There is one desideratum, however, we cannot help noticing at the outset, and as it has not

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[1] Another derivation, however, is given to this, as "Ar gyfar", *i.e.*, " opposite" to Llanycil; and the same might be applied just as aptly or inaptly to Cydweli and Gower; and better still from the east, Morganwg and Gower.

been supplied in either of the two succeeding Parts, we venture at once to name, in the hope that it may be given in the next instalment, as it is one without which much of the interest of the description is lost,—we mean a good map of the district.

Chapter ii treats of "the occupation of Gower by the Danes", who appear to have first landed here about the middle of the ninth century; and have left behind them such memorial names as Oxwich, Helwick, Wormshead, Whitford, and Burry Holms along the coast, with traces of their encampments in the interior in the "Bulwark" on Llanmadoc Hill, on Tankey Lake Moor, and Harding's Down; in Llanrhidian and Penrice, in the former of which we have such place-names as "Stafal Hagar" (Haugr's Mound) and "Hara Dara" and "Sigmond's Hill". In the course of a hundred years the Danes appear to have become Christianised, and to have got on a friendly footing with the Welsh: probably because the latter were in continual feud one with another, and glad of the help which they could bribe the Danes to give to one side or the other. At all events, the story of the next hundred and fifty years tells of little but their intestine quarrels, until they become subject to the Normans.

Chapter iii takes up the conquest by the new comers under Bernard Newmarch and Roger de Newburgh at the close of the eleventh century. From Bernard the devolution of the lordship is traced down to Alina, widow of John de Mowbray, executed at York, 15 Edward II (1322), and daughter of William de Braose, the last lord of Gower of this line, who died in 1326. This William de Braose appears to have been a man of unscrupulous character, and to have contracted to sell his Gower estates to the Earl of Hereford, and then to ingratiate himself with Edward II to have put Hugh de Spencer in possession, so that there arose great disputes concerning these possessions between John de Mowbray, the Earl of Hereford, the Mortimers, and the Despencers (p. 68). Royal Letters Patent and Parliamentary Rolls are quoted largely to illustrate the descent; and subsequent records are given tracing it downwards,—Originalia Roll, 4 Henry IV (A.D. 1403), to Thomas (Mowbray), Earl Marshal; Patent Roll 9 Edward IV (A.D. 1469), to William Earl of Pembroke; Patent Roll, 5 James I (A.D. 1608), to Edward Earl of Worcester, ancestor of the Duke of Beaufort, who still retains the ancient privileges.

In chapter iv the *pros* and *cons* of the controverted question of the "Colonisation of Gower by the Flemings" are discussed. The same subject was debated, it may be remembered, at the Swansea meeting of the Association in 1861, and the report of that discussion is here reproduced at length, together with a letter by "Reged" (Sir Gardner Wilkinson), in reply to a paper by Mr. C. H. Hartshorne in the *Cambrian Journal*, who had denied the existence of such a colonisation. The conclusion arrived at may be summarised in the statement that the evidence is rather inferential than positive; and that although there is little historical direct information on the

point, there is a local tradition to that effect, and a considerable similarity in the features, habits, language, and customs of the people of Gower to those of South Pembrokeshire, who were undoubtedly Flemish; still, not more than might arise from the intercourse of close neighbours, who were alike aliens to the native race, and so bound together by the ties of common interests and mutual protection.

The last chapter, v, treats of "the occupation by the Romans", a subject which, for symmetry's sake, should have received earlier consideration. Mr. Davies here sets himself to answer "the question frequently asked, Are there any good grounds for supposing that the Romans actually occupied Gower?" And his reply, which is in the affirmative", is fortified by these three considerations:

1. The existence of a Roman station at Leucarum (Lloughor).

2. The discovery of pottery and coins near Swansea, and a tesselated pavement at Oystermouth.

3. The finding of a considerable quantity of Roman money, especially at Llethrid and in the Paviland Caves.

Part II. The parochial portion begins, as might be expected, with an account of the two parishes of which the author is rector, viz., Llanmadoc and Cheriton; and these are treated fully and carefully. Commencing with a description of Llanmadoc Church, and its recent restoration, Mr. Davies proceeds to tell us how it had been granted in 1156 by Margaret, Countess of Warwick, to the Knights Templars, on whose dissolution it was transferred to the Knights Hospitallers, in whom it continued till the Dissolution, *temp.* Henry VIII, since which time it has vested in the Crown. Indeed, we are astonished to see what a large proportion of the churches of Gower were appropriated to the Knights,—*e.g.*, Loughor, Porteynon, Llanrhidian, Walterston, Llandimor, Rhosili, Ilston, Penrice, Penmaen, and Cheriton. The particular establishment to which Llanmadoc was granted was that of Dinmore in Herefordshire. Their possessions were subsequently sold by Queen Elizabeth in A.D. 1559 to Anthony Mansell. The Aubreys, who have been lords of the manor from the year 1650, are then traced in succession to their present representative, Mr. Charles Aubrey Aubrey; and this leads on to the civil and the natural history of the parish, including the bone caves, with their fossil contents. Stone hammers and other bronze implements found in the parish are next described and figured; but one of the most interesting objects is the quadrangular bell (see p. 156), to which is attached a "History of St. Madoc's Bell", from Irish sources. The "oldest register book", dating only from 1723, supplies one or two items of family interest, and the *Terrier* of "1734, Anidomini", gives some curious information about the method of tithing followed in the parish, including among the items, "from every hen two eggs, and *from* every cock three eggs, to be paid in Lent."

We notice a boundary cross found in the wall of the churchyard, of which the illustration is a sufficient description. For this and

for the inscribed stone, VECTI FILIVS GVAN HIC IACIT, we refer to Professor Westwood's *Lapidarium Walliæ*, pp. 49 and 237, 238, and Plate 101.
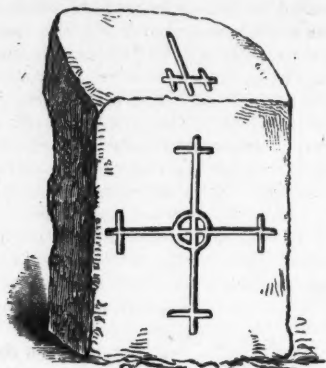

Boundary Cross, Llanmadoc Churchyard.

Cheriton, like Llanmadoc, was early appropriated to the Knights of St. John, but to a different house and the later Order, viz., the Hospitallers of the Commandery of Slebech. The church of Cheriton is not mentioned in the *Taxatio Ecclesiastica* of A.D. 1291, but that of Llandimor is, so that it is probable that the latter has been overthrown by the encroachment of the sea, and Cheriton has taken its place. The edifice is of a better type, and earlier than

Bell in Llanmadoc Church.

that of Llanmadoc, consisting as it does of nave and chancel, with a central tower, beneath which is the choir. The ancient altar slab

was brought to light during the restoration. One of the corners had been broken off, and on the "three remaining were indications of what were once probably small incised crosses, but which, from the lapse of time and the exposed situation of the stone, were in two cases fretted out of all shape, and nothing but mere holes; in the third corner faint chisel marks could be traced. In the centre of the stone there was also an irregular cavity. These I take to be the remains of the five crosses, with which all those old altar stones were invariably marked" (p. 102). For "the irregular cavity in the centre" we would suggest another use, of which, we believe, the examples are excessively rare; and that it was a receptacle for the preservation of some specially honoured relic. Some stencillings of various dates were also discovered at the same time. Many interesting notices are given of this parish, as of the last, from many sources; and its caves and camps are carefully described, and a history given of the Castle and Manor of Llandimor.[1] In the middle of the fifteenth century it was the residence of Sir Hugh
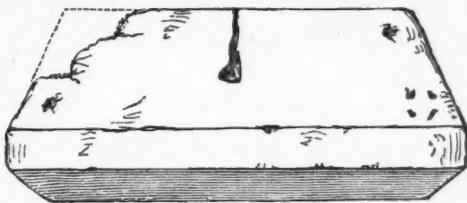
END SECTION.

Ancient Altar-Slab at Cheriton.

Johnys, Knight Marshal of England, who, with Dame Margaret his wife, was buried in the Church of St. Mary's, Swansea, and of whose memorial brass in that church an engraving and description are given by Mr. Davies.

Part III continues the "History of West Gower" for the parishes of Llangennydd and Rhosili with equal fulness of description and increasing interest. Under the former we have not only the parochial foundation traced back to the days of St. Cennydd in the sixth century, but also an account of the Priory founded here by Roger de Bellomont, Earl of Warwick, in the reign of King Stephen, and annexed by him to the Abbey of St. Taurinus at Evreux in Normandy. As an alien priory, it was early dissolved, and through the influence of Henry Chichele, Archbishop of Canterbury, appropriated to his newly founded College of All Souls in Oxford. Close Rolls and other records are made to testify to the

[1] Qu., Llan-din-Mor? the Church of the Fortress on the Sea.

correctness of the history, and numerous illustrations of the church and its monumental remains add to the interest. Terriers and manorial deeds complete the monograph, and combine to furnish a very admirable *Parochiale* of Llangennydd. We may say the same also for the account of Rhosili, with its ancient church, its fine Norman doorway, font, and ankeret's window, of each of which a drawing is given. A brief notice informs us that "remains of an old besanded church may be seen in the warren belonging to Rhosilly glebe ; the site of this ruin lies about midway between the parsonage house and the present parish church". Taken in connection with what has been said of Llandimor, it shows that the sea must have made considerable encroachment on this coast. The "Swine House", *i.e.*, Sweyn How, or Sweyn's Mound, "Worm's (Orm's) Head", the "Smuggler's Cellar", "The Helwicks", the Dollar Ship, the Paviland Caves, have each a section, as also the respective manors of the parish, with their civil and genealogical memoranda.

We cannot close this notice without again congratulating Mr. Davies on his work, and we heartily wish him health and the financial support to enable him to complete what he has so well begun and continued.

Y GOMERYDD, DAS IST, GRAMMATIK DES KYMRAEG, ODER DER KELTO-
    WÄLISCHEN SPRACHE. Von ERNST SATTLER. Zürich und Leipzig.

THIS is a Welsh grammar written in German by one who, we believe, is connected with the German-speaking part of Switzerland. It is interesting to all who are connected with Wales, because it shows the attention that is now given on the Continent, and especially in Germany, to the Celtic races and Celtic literature. Adelung, in the last century, poured unmeasured contempt on these races and their languages. One half of all they uttered was borrowed from Latin, one fourth from German, and the remaining fourth part might possibly belong to the miserable barbarians. Even Bopp, in the present century, denied at first that the Celtic languages belonged to the Indo-European or Aryan class : they were simply barbarous. All this is now changed. Bopp recognised his error, and his celebrated paper, "Uber die Celtischen Sprachen vom Gesichtspunkte der vergleichenden Sprachforschung" (On the Celtic Languages from the View-Point of Comparative Philology), which appeared in the year 1838, brought the Celtic languages, as a part of the Aryan class, before German philologists, and led the way to the laboured researches of Zeuss, Ebel, Windisch, Zimmer, and other eminent scholars. As a proof of the more intelligent and scientific study of these languages, we have now before us a grammar of the Welsh language written for the use of Germans.

This book is the most extensive grammar of the language that has yet been published. It consists of 418 pages, and is divided

into thirty-three chapters or divisions (*hauptstücke*). The author has made good use of the grammars written by John Williams (ab Ithel) and Thomas Rowland. He refers to the *Hanes Cymru* by Price, to the *Mabinogion*, and other well known Welsh books. His grammar has evidently been written with much care, he has sought information from the best sources, and yet his work is evidently the production of one who is not very familiar with the country or its language. We did not know before, as we are told in the Preface, that Wales is bounded by the river Mersey. The Hundred of Wirral, that lies between the Mersey and the Dee, has never, we believe, been included in the Principality.

The author endeavours to give the pronunciation of Welsh words ; but though the letter *g* has a hard sound, we have never heard *gwaedd* pronounced as *quaith*. He gives *buan* as the Welsh equivalent for the English *quick;* but *buan* in South Wales is unknown. It would have been better to say North Welsh or Venedotian. *Llei* is said to be the equivalent of the Eng. *less;* but the only form we know is *llai*, though there is some authority for *lleiach*. *Llai* is a mutilated form of the Sanskrit *laghīyas*, the comp. of *laghu*, little ; which is retained in the Irish *laogh*=*laghu*, Welsh *llo*, calf, the little offspring of the cow. We cannot understand why *cyfagos*, instead of the simpler *agos*, should be offered as the substitute of the lost positive form of *nes*, or why the form of the adjective which denotes equality should be called "admirativus". It denotes sometimes admiration, but not primarily or necessarily. It represents the Sanskrit *ādi*, which is put as a suffix to denote similarity or a class. It might be called the form of similarity or of definite comparison. Dr. John Davies says, referring to this form, " Est et comparationis genus, quod æquiparationis dici potest."

Herr Sattler is mistaken in supposing that the W. *hoffi*, to be fond of, or delight in, is from *hoyw*, or that it meant primarily to be excited (*erregt*). *Hoffi* is the Welsh representative of the Sans. *subhāmi*, from *subh*, to shine, to be gay or happy, to desire. The *o* in *hoffi* is due to the influence of the following *a*, by what is called in Sanskrit *guna* or qualification. The W. *rhaid* is not from the O. Ir. *rect*, law. Both these words and the Ir. *lagh*, law, are connected with the Sans. *lag*, to fasten, to attach ; *lagita*, fastened. They denote that which binds us, to which we must be subject. The Sans. *raj* or *rañj*, for *rag*, has the same meaning, and is an older form. The W. *peri*, to make, cannot be translated by the Germ. *lassen*. It is connected with the Sans. *kri*, to make, by the common change from a guttural to a labial sound. The W. *peidio*, to cease, cannot properly be translated by the Lat. *nolle;* nor is W. *pallu*, to fail, to perish, connected with the Lat. *pallere*. *Peidio*, from *paid* (=*pati*), is related to the Sans. *pat*, to fall, sink down, subside ; and *pallu* to the Sans. *pall*, to go. The Lat. *pallere* is probably connected with Sans. *palita*, gray. (See Fick[3], ii, 158.)

Herr Sattler does not seem to be acquainted with comparative philology in its modern scientific form. If he had known it he

would not have said that the Welsh verbs *caffael* and *cael* were derived from the Irish *gabhail*. They are all derived, as Sanskrit and other languages, from the primitive Aryan tongue, spoken in a prehistoric age by our common forefathers in some part of Central Asia. They are connected with the Sans. *grabh*, to take, seize, the letter *r* having fallen out. It is, however, retained in the W. *craffu*, to hold securely, and in the Arm. *krapa*, to seize, grapple. The suffix *-al* is a verbal formative in the Celtic languages, as in Manx, *brebbal*, to kick, from *breb*, a kick. It is at least rashness to assume that in Welsh *eb* and *ebu*, to speak, are primitive forms. In the Capella gloss the form is *hepp*, now *hep*, corresponding to the Sans. *s'abd*, to speak (*s'* is a slight *sh*). From the Lithuanian *sacau*, I say, and the German *sagen*, it is probable that the primitive form was *sak*.

One of the strangest errors of Herr Sattler is his assertion that the W. *cryn*, when it means moderate, middling (*Ziemlich*), is from the Ir. *cruinn*, round. There is no connection between the two words of any kind. The W. *cryn* is related to the Ir. and Gael. *crion*, dry, withered, small; and both are connected with the Sans. *s'ĭrna*, dry, decayed, small, from *s'rĭ*, to decay. The palatal, sibilant *s'* often represents an older *k*, as in this instance.. When *cryn* means trembling, it is a variant of the Ir. *crith*, probably from a form *crithin ;* and *crith* is related to the Sans. *krit*, to move to and fro, twist, spin.

We hope that our grammars will in future be marked by a higher grade of scholarship. All forms that are capable of explanation ought to be explained. The student's progress need not necessarily be impeded by this process, and it will certainly be more intelligent. Our limited space will only suffice for one or two examples. The W. *hyddof*, docile, corresponds to the Sans. *su-dama*, easily subdued, from *su*, a prefix denoting facility or excellence, and *dam*, to subdue. The word *gofer*, rivulet, would be in Sanskrit *ku-vāri*, *ku* denoting inferiority, deficiency, or evil, and *vāri*, water, a stream ; O. W. *ber*=*vari* or *bari*.

We have endeavoured to correct some of Herr Sattler's errors; but we welcome his book as a good omen for Welsh philology, and we bear witness to the great diligence that he has shown in studying some of the best authorities in that department. He has, however, much to learn in the science of comparative philology before he can be accepted as a fitting guide in the study of Welsh or any other language.